

THE
TOUCH-STONE
OF THE
REFORMED
GOSPEL.

*Wherein sundry chief Heads and
Tenents of the Protestant Doctrine
(objected by them commonly against
the Catholicks) are briefly re-
futed:*

BY THE

Express Texts of the Protestants own
Bible, set forth and approved by the
Church of England.

*With the ancient Fathers judgements there-
on, in confirmation of the Catholick
Doctrine.*

The last Edition, more correct.

Out of thy mouth will I judge thee,
Luke 19. 22.

THE
 TOLCHES
 OF THE
 REFORMED
 GOSPEL

Written by the Rev. John
 Thomas of the Protestant
 (of the Protestant Church
 the Catholic) and his
 the



Printed by the
 Bible, and approved by the
 Church of England.

With the sanction of the
 on, in conformity of the Catholic
 Doctrine.

The last Edition, more correct.

Out of the number will I judge thee
 1840. 10. 22.

Continued in the next

**TO THE
Catholick Reader
Health, and Encourage-
ment to his Holy
Faith.**

Courteous Reader, before thou peruse this little Book I would intreat thee to read these ensuing points, which are very necessary for thy better instruction.

1. *The first point is*, that in the Texts of Scripture alledged throughout this Treatise, it is not specified out of which *English Bible* the said passages are extracted; for as much, as this were over-troublesome unto thee; seeing *England* hath set forth within these few years past, a great number of several sorts of Bibles, far different one from another; So that our Adversaries (to whom I wish from my very heart, as I do to thee, that this little Book may prove Profitable) have not all one sort of Bibles themselves. Notwithstanding, know for certain, that they are all faithfully taken forth of the Bibles *in quarto*,

The Preface.

and Octavo, printed at London by Robert Barker, Anno 1615. Which Editions are followed and used at this day. So as if by chance any one shall shew thee some other Bible, wherein they be not set down, word for word, as here thou findest; yet rest assured, and out of doubt, that thou shalt finde them so written, and faithfully cited out of the foresaid Edition of Robert Barker, set forth by his Majesties special commandment.

2. The second point is, That thou admire the splendor of Truth; which is such, and so refulgent, that notwithstanding our Adversaries main and serious endeavours to obscure the same, by so many varieties of Translations, and by such a number of gross corruptions and falsifications; yet nevertheless their condemnation is so expressly set down in this their own Bible, and is so clear to all the world, that nothing else is needful hereto, but that thou know to read, and have thine eyes to behold the same, at the opening of this their Book. This cannot chuse but be an exceeding comfort unto Catholicks against their Adversaries, concerning the uprightness of their cause, to offer to be tryed, and to confound them by their own Bible: the translation whereof notwithstanding, doth in a number of places.

The Preface.

places, and particularly in many of those that are in question, swerve and differ notoricusly from the authentical Latine, and to the incredible disparagement, darkning, and obscuring of the Catholick cause. Never did yet (nor I presume dare) our Adversaries offer to give the like advantage unto us, as to stand to be tried by our Translations, and that in about fifty Heads, and Points of Doctrine, that are this day in controversy between us.

3. *The third Point is, That when thou shalt urge, or alleadge any passage, in favour of thine own faith and doctrine; if any one return their charge, be it either by way of recrimination and blaming of the Roman Church, or by alleadging some obscure Texts, and those ill understood, to counterpoize such as are brought by thee; do thou shew them amiably, that this is not to proceed in due order, nor to deal with thee as they ought, in opposing a passage dark, and obscure, to confound another that is most clear and evident. For example, when we set before their eyes these few words (as clear as the Sun at noon day) Take, eat, this is my body, this is my bloud which is shed for many, &c. (Mark 14. 24.) they will strait suppose to have found another important place, yea, and to have given*

The Preface.

unto us the overthrow, if they presently do reply, that our Saviour saith in *S. John 6, 63.* *it is the spirit that quickneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life;* a passage far more obscure than that which is in question, and which affirmeth nothing less, than that which they pretend to prove thereby. For how absurd were it to say, that the flesh of Christ profiteth nothing? And if (as they themselves say) we must interpret one passage by another, then doubtless it is better to explicate an obscure one, by one that is clear, than one that is clear, by a passage obscure: and that one Text give place to many, rather than many give place to one.

4. *The fourth point is,* That if they shall reject any of the passages which thou producest, pretending the same to be *Apocryphal*; know, that to prevent this objection, no such Scriptures, as they call *Apocryphal* are here produced alone, but that always there go accompanied with them, others that be *Canonical*, even by their own confession: And so far forth as *Apocryphal* Scriptures shall, and do agree with *Canonical*, they themselves by their own Rule, are bound to receive them. Which will also stop their mouth in their common pretence

The Preface.

pretence of Conference of places; for rarely hast thou here less than three, or four several passages cited at large (besides references) for the proof of every several point: All our Adversaries put together, being never able in their defence to do the like; that is, to produce so many in number, so express and clear, and for so great a number of Controversies, as are here disputed, and couched in so little a Treatise.

5. *The fifth point is*, That if they shall contend with thee, not about the words themselves, as being clear, but about the sense and meaning of them; for such places, I say, as may be subject to this cavil, thou shalt forthwith have recourse unto that which the Scriptures call, *the Rule of faith*, to wit, unto the ever-constant and uniform Judgement of the Church, and Ancient Fathers, who, in every Age since Christ, have understood the point in question, in that sense which Catholicks do. An example whereof thou maist lay down before them out of that learned Treatise, intituled, *The Summary of Controversies*, debating the question of the *Blessed Sacrament*. Which having done, bid them do the like, and thou wilt yield unto them; (a thing which they can never do in their defence.) So as no man of reason will reject this *Rule*, grounded

The Preface.

grounded so clearly in Holy Scripture, and prefer the private interpretation of some silly Cobler before S. *Chrysostom*, of a Baker before S. *Basil*, of some Tinker before *Tertullian*, or of any Novelist whatsoever, before the judgement of the Church, and the whole stream of the Holy Fathers.

This point therefore being so important, shall be the first, which I will fortifie, and prove by the word of God in this present Treatise, I mean this *Rule*; and therefore in no wise forget, always to involve thine Adversary within this *Rule*, as often as he shall prove so unruly, and thou shalt be sure to get the victory.

The sixth and last point is, That I here protest, in the presence of God (whom I call to witness in this behalf, and pray thee also to call upon, for the salvation and reduction of all those that walk astray) that it is not in the power of any one, no not of all our Adversaries that are in *England*, to finde in their own *Bible*, one onely express Text, I say, one onely, in their own *Bible*, by which they can possibly prove, one onely point of their false Doctrine, without their usual art of adding, diminishing, chopping or changing it by some interpretation, or other: which yet should be to alter the Text it self, and to em-
ploy

The Preface.

ploy mans fancy, instead of the pure word; a thing by their own confession, flatly forbidden unto them, protesting, that the *Word of God*, doth in such sort contain all that which is necessary to salvation, that it is not lawfull neither for men, nor Angels, to add, diminish, or alter ought thereof; & commanding their followers and adherents, utterly to renounce all Antiquity, Custom, Multitude, humane Wisdom, Judgment, Decrees, Edicts, Councels, Visions, yea, and Miracles themselves, to the contrary.

THE

The Preface.

How many times, instead of the
word, a thing by itself is
fully forbidden into them, precisely
that the Word of God, both in their
concern all that which is necessary to
believe in, that is not lawfully
for man, nor Angels to add, diminish
or alter in the text; & command
their fellow believers, who
to receive, & in the same
manner, & in the same
I have been, & in the same
and in the same, to the same



THE

THE
TOUCH-STONE
OF THE
Reformed Gospel.

The Protestants affirm,

I.

that there is not in the Church one, and
that an infallible Rule, for understand-
ing the holy Scriptures, and conserving
of Unity in matters of Faith.

CONTRARY to the express
words of their own Bible,
Rom. 12. 5. Having then gifts,
differing according to the grace
that is given to us, whether Prophecy
(that is interpretation) according to
the proportion (or Rule) of faith.
Whence we gather, that Prophecy, ac-
cording to the Rule of faith, is one of
the

the gifts which God bestoweth on his Church. Therefore there is in the Church one, and that an infallible Rule, to understand the Holy Scriptures by.

Philip 3. 16. *Nevertheless whereto we have already attained, let us mind the samething.* Lo, how plainly the Apostle speaks in this second place, of a certain Rule to walk by: clearly presupposing, that in matters of faith, we can never be of the same mind, unless we walk by the same Rule.

Gal. 6. 16. *And as many as walk according to this Rule, peace be on them, and mercy.* And 2 Cor. 10. 15. *Having hope when your faith is increased, that we shall be enlarged by you, according to our Rule, abundantly to preach the Gospel in the Regions beyond you, and not to boast in another mans line.* Here again, because every man is to direct, and order his belief, according to the doctrine of the Church, therefore it is called by S. Paul, both the Rule, and Line of our Holy Faith.

Again 1 Cor. 11. 16. *But if any man seem to be contentious, we have no such Custom, neither the Churches of God.* Lo, how S. Paul still pleads the Rule and Custom of the Church, against the contentious: which if it could, then by the sole prescription of twenty or thirty years, and by the authority of so few Pastors,

Pastors, stop the mouths of new Sect-masters, what ought not the Custom of sixteen hundred years, and the decrees of so many hundred Pastors gain of reasonable, modest and humble men?

And here I would have it to be noted, that this *Analogy, or Rule of Faith* (besides the titles already recited) the Holy Scripture in other places, calls by the name of *Form of Doctrine*, Rom. 6. 17. of things made ready to our hand, 2 Cor. 10. 16. The *Depositum* (or Treasure) committed to the Churches trust, and ever most carefully to be kept by her 1 Tim. 6. 20. And withal in the very self same places, always stileth that which is contrary to this Rule, by the name of *Disunion, Discord, Disobedience, forsaking of our first Vocation, Division, Contention, Prophane and vain babling, Opposition of Sciences, &c.* Whence plainly appeareth, how great the necessity is for every Christian to keep this Rule; the least breach whereof, doth presently crack his Christian Credit with the Church of God, and with all good Christians.

(See more, Rom. 6. 17. Gal. 1. 6. Rom. 16. 17. Acts 15. 1. 2. Tim. 6. 20. Rom. 12. 16.

¶ According to this very Rule, the Ancient Fathers affirm the same. S. Irenæus l. 4. Cap. 45. Tert. de prescr, And

Vincent. Lyr. *Adversus Hæreses*, saith: It is very needfull in regard of so many errors proceeding from the mis-interpretation of Scriptures, that the Line of Prophetical and Apostolical exposition, should be directed according to the Rule of the Ecclesiastical and Catholick sense. Thus writeth this most worthy witness. Tertul. *Præscript. Adv. Hæres. Cap. 15. & Cap. 19.* Saith. We do not admit our Adversaries to dispute out of Scripture, till they can shew who their Ancestors were, and from whom they received the Scriptures. For the orderly course of Doctrine requires, that the first Question be, whose the Scriptures are by right, from whom, and by whom, and to whom the Form of Christian Religion was delivered? Otherwise prescribing against him as a stranger, &c. Thus he.

Behold, how these two last ancient Fathers, lay hold of and urge these two very terms, *Rule*, and *Form* of Faith, and Religion, even as before the Holy Scripture did, from whence doubtless they took the phrase. And with very great reason, for the knowledge of Tradition (which is this *Form* or *Rule*) goes before the knowledge of the Scripture; for the *Rule* must be first known, before the thing ruled can be assuredly known; as the Carpenter cannot know certainly, that he hath measured his

Tim-

Timber, nor the Taylor, that he hath measured his Cloth aright, except he first assuredly know, that his measure be both true and right: but the *Rule of Faith*, to wit, the Summ of those points that every Christian is bound expressly to know, as delivered to him from hand to hand, is the knowledge of *Tradition*.

The Protestants affirm.

II.

That in matters of Faith we must not rely upon the Judgment of the Church and of her Pastors, but onely upon the written Word.

Contrary to the expresse words of their own Bible, *Mat. 23. 2. The Scribes and the Pharises sit in Moyse's seat, all therefore whatsoever they bid you observe, that observe and do.* In which words, *Christ* not onely commands us in matters of *Faith*, to have recourse to somewhat else besides the onely written words (to wit, the Pastors of the Church) but bids us moreover, to obey them: and that not onely in some principal matters, but in all whatsoever without distinction or limitation. Therefore in matters of *Faith*, we are not tied to rely onely upon the written Word.

Luke, 10. 16. He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. Here again, Christ our Lord honoureth and giveth as much authority to the Preachers of the Word, as he can possibly do to the word it self, saying: He that heareth you, &c.

Matth. 16. 19. Whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose in earth, shall be loosed in heaven. Where it is to be noted, that he doth not say whosoever, but whatsoever; giving us thereby to understand, that not onely the bonds of sins, but as well all other knots and difficulties in matters of Faith are to be loosed by S. Peter, and by the Pastors that succeed him in the Church.

See more Deut. 17. 8. Haggai 2. 11. 2 Chron. 19. 8. Unto the end. 2 Thes. 2. 15.

¶ *The Holy Fathers that affirm the same, are S. Gregory Naz. In orat. excusat. Tertul. lib. de prescrip. adversus her. S. Cyprian lib. 1. epist. 3. S. Aug. lib. 1. cont. Cresc. cap. 33. and lib. cont. Exid. cap. 5. Vincent. Lyr. adv. Hereses. And S. Anselm lib. de incar. cap. 1. written to Pope Urban, saith thus unto him: Unto no other is more rightly referred to be corrected, whatsoever ariseth in the Church*

the reformed Gospel.

*Church against the Catholick Faith,
&c.*

They affirm.

III.

That the Scriptures are easie to be understood, and that therefore none ought to be restrained from reading of them.

Contrary to the express words of their own Bible, 2 Pet. 3. 16. Where S. Peter, speaking of S. Paul's Epistles, saith: *In which are some things hard to be understood, which they that are unlearned, and unstable, wrest, as they do also the other Scriptures, unto their own destruction.* But all unlearned Reformers, both read, and are allowed to read those hard things (yea, the Book of the Revelations also yet harder) without any restraint to man, or woman, which yet they understand not: therefore they wrest them, as also other Scriptures, to their own destruction.

Acts 8. 30. And Philip said Understandest thou what thou readeest? And he said: How can I, except some man should guide me? Where first may be noted, that this Noble Eunuch freely confessed, he could not understand the Scriptures without an interpreter to expound them,

them, albeit he was a great, and serious student in them, and withal a holy and humble man, as *S. Hierom* noteth of him, *Epist. ad Paulin. de stud. Script.* And next, that he saith, *Except some man guide me*: So as he fled not to his private spirit, nor yet to conferring of place with place, as our Adversaries do. Therefore the Scriptures are not easie.

Luke 24, 25. and 27. Christ called two of his Disciples fools, and slow of heart, &c. And beginning at *Moses*, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself. How then are the Scriptures so easily to be understood of the unlearned, when Christs Disciples themselves could not understand them, till first they were expounded to them?

Rev. 5. 1. The Angel speaking of the Book sealed with seven seals, wept much, because no man in heaven nor in earth, was able to open the Book, neither to look thereon. A strange case! to read in Scripture it self, that the book of Scripture should be shut with so many seals: but much more strange, that even in *S. John* and the Apostles time, none could be found, neither in heaven, nor earth, able to open the same, nor to look thereon, which every Apprentice now adays, without any difficulty will undertake to do.

See more, 2 Pet. 1. 20. Mat. 13. 11. and 36. Luc. 24. 45. 1 Cor. 12. 10. Luc. 8. 10. and 54. Luc. 2. 50. 2 Tim. 3. 7. 1. John 4. 6. John 5. 35. Psal. 119. 18. and 34. Rev. 1. 5. &c.

¶ The Holy Fathers that affirm the same are S. Irenæus l. 2. Cap. 27. Origen l. cont. Cels. S. Amb. Epist. 44. ad Constant. Where he calleth it: A sea, and depth of propheticall riddles, S. Jer. in præfat. comment. in Ephes. 5. And S. Aug. epist. 119. cap. 21. saith: The things of Scripture that I knew not, are many more than those that I know. So S. Greg. hom. 6. in Ezech. and many other Fathers confess the same of themselves, S. Dennis Bishop of Corinth, cited by Eusebius lib. 7. hist. Eccles. 20. saith: Of this Book (of Scripture) this is my opinion, that the matter thereof is far more profound than my wit can reach unto.

They

They affirm.

IV.

That Apostolical Traditions, and ancient Customs of the Church, (not found in the written word) are not to be received, nor do oblige us.

Contrary to the expresse words of their own Bible 2 Thes. 2. 15. *Therefore Brethren stand fast, and hold the Traditions, which ye have been taught, whether by word or our Epistle.* Hence it is clear, that some Traditions were delivered to the Thessalonians by word of mouth, and those of equal authority with what was written, if not of more: for the Holy Ghost doth name them first (as they were indeed the first in being) yea it is certain, that before the New Testament was written, the Apostles delivered all by Tradition, and word of mouth. Therefore Apostolical, Traditions are to be received, and do oblige us.

2 Thes. 3. 6. *Now I command you Brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every Brother that walketh disorderly, and not after the Tradition which he received of us.* Lo, he saith not, I counsel you,

you, but I command you. But these men rejecting all Traditions, walk disorderly: therefore they break the Apostles commandment. Yea, they stand not, but are fallen: they let go, what the word it self doth will them to hold: and therefore in the name of our Lord *Jesus Christ*, let all good men withdraw them from them.

1 Cor. 11. 2. Now I praise you. Brethren, that you remember me in all things, and keep the Traditions, as I have delivered them unto you. But these reject all Traditions: therefore needs must S. Paul speak thus unto them: Now (none of my Brethren) I dispraise you, for that you forget me in all things, and keep not the Traditions, as I have delivered them unto you.

Lastly, if nothing at all be to be believed, but onely that which is left us written, wherein should the Church have exercised her self from Adam to Moses, the space of two thousand six hundred years?

See more 1 Tim. 6 3. 20. and 2 Tim. 1. 13. 2 Tim. 2. 2. John 16. 12. 20 30. and 21. 25. 1 Cor. 11. 16. 2 ep. 34. John 12. 3. ep. of S. John 13. Acts 15. 28. and 16. 4.

The Fathers that affirm the same
 are S. Irenæus. l. 3. c. 4. Origen. in cap. 6.
 ad Rom. S. Damas. l. 4. c. 17. S. Chry-
 sost. in 2 Thes. 2. And S. Basil de Spiritu
 sancto saith: ['Some things we have
 'from Scripture, other things from the
 'Apostles, both which have like force
 'unto Godliness. S. Chrysost hom. 4. in 2
 'Thes. saith, It is a Tradition, seek thou
 'no further.]

They

They affirm.

V.

That a man, by his own understanding or private spirit, may rightly judge and interpret Scripture.

Contrary to the express words of their own Bible 1 Cor. 12. 8. and c. ['To one is given by the spirit, the word of wisdom: to another the word of knowledge by the same spirit; to another the working of miracles; to another Prophecie; to another discerning of spirits; to another kinds of tongues; to another the interpretation of tongues, but all these worketh that one and the self same spirit, dividing to every man severally, as he will.] Where the Apostle in express words, opposeth and refelleth this unsavory Doctrine, teaching that the gift of prophesying, or truly to interpret the Holy Scripture, is not given to all the faithful, but to some only in particular; yea, he presuppeth that one may have the gift, even to work miracles, and yet may want the gift truly to interpret the word of God. Therefore a man by his own private

They

14 The Touch-stone of

private spirit cannot rightly interpret Scripture.

2 Pet. 1 20. ['Knowing this first, ' that no Propheſie of the Scripture is ' of any private interpretation, for the ' Propheſie came not in old time (*in the ' mœgent, or at any time*) by the will ' of man, but holy men of God ſpake as ' they were moved by the holy Ghoſt.]
Lo how clearly the Apoſtle taketh this faculty and authority from a private and prophane man, reſtraining the ſame to a company and ſociety of men, and thoſe alſo of ſome ſpecial note for their ſanctity and holineſs, aſſuring us, that they ſpake, as they were moved by the holy Ghoſt.

1 John 4. 1. ['Beloved, believe ' not every ſpirit, but try the ſpirits, ' whether they are of God.] By which words we are taught, that the ſpirits of others are to be examined, whether they proceed from God or not : but this Caveat cannot be underſtood of the ſpirit of the whole Church, ſith then it would follow, that there ſhould be none left to try the ſaid ſpirit of the Church (every particular man being included therein) If then it be to be meant of private men (as needs it muſt) it followeth, that a private ſpirit cannot be this Judge, becauſe it ſelf is to undergo the Judgement and Examination of ſome other.

The Fathers, that affirm the same, are *S. Aug. Epist. 16. 2. and l. de Baptismo, cap. 18. ad Epictetum. S. Basil, Epist. 78. S. Amb. Epist. 32. S. Leo, Epist. 53. S. Hier. lib. cont. Luciferianos. Vincent. Lyr. cont. prophan. heres. novitates.* Yea, Martin Luther himself (the Protestants great Grand-Father) saith *Lib. de potestate Papa* : ['We are not certain of any private person, whether he hath the revelation of the Fathers or no: but that the Church hath it, we ought not to doubt.]

They affirm.

VI.

That S. Peter's Faith hath failed.

CONTRARY to the express words of their own Bible, *Luke 22. 31. 32.* ['Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy Faith fail not.] Lo Satan required to sift them all (the Apostles) but our Lord here Prayed for Peter only, that his Faith principally might not fail. Therefore S. Peter's Faith hath not failed.

16 The Touch-stone of

Mat. 16. 18. And I say unto thee, thou art Peter, and upon this rock I will build my Church, and the Gates of hell shall not prevail against it. But had S. Peter's Faith failed, the Gates of Hell had long ago no doubt prevailed.

Mat. 23. 2. [' The Scribes and the Pharises sit in Moses seat, all therefore whatsoever they bid yon observe, that observe and do.] How could Christ bid the People of the Old Law, do all whatsoever he should bid them, by those that sat in *Moses Chair*, if they could Err? But God hath no less preserved the Truth of Christian Religion, in the Chair of *S. Peter*, which is in the New Law, answerable to that of *Moses* in the Old. Therefore neither *S. Peter's Faith*, nor Chair hath failed.

John 11. 49. 51. Speaking of Caiaphas the High Priest, saith: [' And this he spake not of himself, but being High Priest that Year he Prophesied that Jesus should die for that Nation.] See how in this most wicked time of the Synagogue, the very Dregs and out-caste of that disobedient People, yet speaking forth of that Chair, which Christ had commanded to be heard and obeyed touching matters of Faith, answer truly and their Chief Bishops prophetic.

¶ So Leo ser. 3. *de assump. sua.* affirmeth the same; [‘The danger was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest, might be more sure, if the head were invincible.

They affirm.

VII.

That the Church can err, and hath erred.

Contrary to the express words of their own Bible, *Isa. 59. 21.* [‘As for me, this is my Covenant with them, saith the Lord. My spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth, and for ever.] Therefore the Church cannot err.

John 14. 16. *I will pray the Father, and he shall give you another Comforter that he may abide with you for ever, even the spirit of truth.* But the Apostles themselves lived not for ever; therefore this is to be understood of the perpetual abode of the spirit of truth with their Successors.

Mat. 18. 17. *And if he neglect to hear the Church, let him be unto thee as an heathen man, and a Publican.* Whence is clearly to be gathered, that the Church in her Censure cannot err, *Isa. 35. 8.* [*'And a high way shall be there, and a way, and it shall be called the way of Holiness; the unclean shall not pass over it, but it shall be for those, the wayfaring men, though fools, shall not err therein.*] How far deceived then are many simple souls, who do affirm, that the whole Church, and all holy men that ever have been therein for these thousand years (how wise so ever) have all erred.

Ephes. 5. 27. [*'That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.*] Note well these words, *without spot, wrinkle, or any blemish*, and tell me now if it be possible, that reading this, thou canst ever believe, that she hath ever taught such horrible blasphemies and abominations, as at this day she is charged with?

See more *John 16. 13. Ephes. 5. 29. Isa. 9. 7. Ezech. 37. 26. Luke 22. 32. Mat. 23. 3. 1 Pet. 2. 9. John 17. 17. 1 Cor. 11. 25. Psal. 101. 21. 28. Ephes. 2. 10. John 10. 16. Acts 4. 32. Ephes. 4. 5. 11. Luke 10. 16. Deut. 17. 8.*

Jerem. 3. 15. Malac. 2. 7. Mat. 16. 18. Ads. 15. 28. 2 Cor. 13. 8. 1 Tim. 3. 15.

¶ The Fathers affirm the same expressly *S. Aug. cont. Crescon. lib. 1. cap. 3.* Also upon the 118. *Psal.* the place be-
ginneeth; *Ne auferas de ore meo verbum veritatis usquequaque. S. Cypr. Epist. 55. ad Cornel. num. 3. S. Ireneus lib. 3. cap. 4.* with many others.

They affirm.

VIII.

That the Church hath been hidden and invisible.

CONTRARY to the express words of their own Bible, *Mat. 5. 14. 15.* [Ye are the light of the world, a City that is set on a hill, cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.] But the Catholick Church is such a light, such a candle, and such a City built upon *Christ*, as upon a mountain, therefore hath not, nor cannot, be hidden, nor is invisible.

Mat. 23. 17. ['Tell the Church, if he
 'neglects to hear thee: but if he neglect
 'to hear the Church, let him be unto
 'thee as a heathen man, and a Publican.]
 But it were a very hard case to be con-
 demned for a Heathen, than for not
 telling or hearing a Church, which hath
 so closely lain hid, that no man could
 hear, see, feel, or understand it for a
 thousand years.

2 Cor. 4. 3. ['But if our Gospel be
 'hid, it is hid to them that are lost.]
 Lo the Censure of *S. Paul* upon all such
 as affirm that the Church, or her Gospel
 can be hid.

Isai 2. 2. ['And it shall come to pass
 'in the last days, that the mountain of
 'the Lords house shall be established in
 'the top of the mountains, and shall be
 'exalted above the hills, and all nations
 'shall flow unto it.] In hundreds of
 places do the Prophecies mention this
 Kingdom of *Christ*, as *Dan. 7. 14. Mich.*
4. 7. &c. Which should be all in vain,
 if this his Kingdom could be invisible;
 for a Prophecy must be of things, which
 may be seen and perceived by our senses;
 otherwise every man might be a Pro-
 phet, and foretell of things to come,
 which if they should not come to pass,
 he might answer, that they had come
 to pass in very deed as he had Prophe-
 sied, but that they were invisible to
 the

the world, Lo the visible absurdities of this invisible Church.

See more *Psal.* 27. 8. *Rom.* 10. 14. *1 Cor.* 11. 19. *Psal.* 19. 3. 4. *Isa.* 60. 20. *Acts* 20. 28. *Isa.* 61. 9.

¶ The Fathers commonly affirm the same. *Origen. hom.* 30. in *Mat.* [‘The Church is full of light, even from the East to the West. *S. Chrysostom. hom.* 4. in 6. of *Isa.* It is easier for the sun to be extinguished, than the Church to be darkened. *S. Aug. tract.* in *John* calleth those blind, that do not see so great a mountain. *S. Cyp. de unitate Ecclesie.*

They maintain.

IX.

That the Church was not always to remain Catholick or universal, and the Church of Rome is not such a Church.

CONTRARY to the express words of their own Bible *Psal.* 2. 8. [‘Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And *Luke* 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom

there shall be no end, But none of these promises have been any where else so much verified, as in the Church of Rome; therefore both the Church hath been always universal, and the Church of Rome onely such a Church.

Colos. 1. 3. &c. *We give thanks to God for you, &c. Since we heard your faith, &c. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you; as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day you heard of it, and knew the grace of God in truth. But no Faith, or Gospel hath, or is, so dilated in all the world, nor hath fructified, and grown [for so we read] as the faith of the Roman Church hath done, as appeareth more plainly by this which followeth.*

Rom. 1. 8. *First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. Where in express terms, S. Paul calls the faith of the whole World (or Catholick faith) the faith of the Romans, that is, of the Church of Rome, Therefore the Church of Rome, and no other, is truly, and indeed such a Church.*

See more Colos. 1. 22. Gen. 22. 18. Mat. 24. 46. Acts 1. 8. Dan. 2. 35. Luke 24. 47. Psal. 46. 9. Psal. 72. 8.

(we 71.) *Mark* 16. 20. *Ezech.* 13. 3.
Mat 28. 19. *Acts* 1. 9.

All which places are to be understood, not that the whole world should be Catholick at one and the same time, but that the whole should be converted to *Christ* at sundry times, and that it should comprehend a greater part of the world, than any Sect of hereticks should ever do: and this is the true sense of being Catholick, or Universal.

¶ And to follow still our former Rule, hear the Fathers that affirm the same. *S. Cyr.* ep. 57. writing to *Cornelius*, Pope of *Rome*, saith: *Whilst with you there is one mind and one voice, the whole Church is confessed to be the Roman Church.* *S. Aug.* de unitat. *Eccles.* cap. 4. saith. *Who so dissent from the Body of Christ, which is the Church, that they do not communicate with all the whole corps of Christendom, certain it is, that they are not in the Catholick Church.* *S. Hierom* in his Apologie against *Ruffinus*, and in other places, saith, that it is all one to say *Roman faith*, and the *Catholick faith*. Again *S. Aug.* upon the *Psal.* 45. (we 44.) but much more excellently in ep. 161. ad *Honorat.* The place beginneth: *Dignare ergo rescribere nobis.* As also cont. *lit. Petil.* l. 2. cap. 15.

The Reformers hold.

X.

That the Churches Unity is not necessary in all points of faith.

CONTRARY to the expresse words of their own Bible, *Ephes. 4. 5. One Lord, One Faith, One Baptism.* Therefore Unity is necessary in all points of Faith. The reason is, for that the Church, being a Congregation of the faithful, one Faith is necessary to make one Church; but our Adversaries differ in matters of Faith, therefore they have not the Unity requisite to one Church.

James 2. 10. Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all. And even so it is in our Faith, for who so denieth one Article, denieth all.

Acts 4. 32, And the multitude of them that believe, were of one heart, and of one soul. And again 1 Cor. 1. 10. Now I beseech you Brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that yee be perfectly joyned together in the same mind, and in the same judgement. Whereas our Adversaries are of a hundred several minds and judg-

ments, there being an infinity of Sects among them, without any the least shew of Unity; And therefore cannot be the true believers mentioned by the Apostles.

See more *Jerem.* 32. 39. *Cant.* 2. 6. *Psal.* 67. 7. *Mat.* 12. 25. *Mark* 3. 24. *Luke* 11. 17. *Mat.* 18. 19. *Ephes.* 2. 14, 15, 16. and 22. *Ephes.* 5. 27. *Phil.* 3. 16. *Philip.* 1. 26. 27. *Galat.* 1. 8. and 5. 9. *Colos.* 3. 15. *John* 17. 11. *2 Cor.* 13. 11. *Psal.* 121. 3.

¶ And lastly to check, by our common Rule, the breakers of this Unity and Rule, *S. Aug.* (cited by the *Manuduc.* p. 134.) saith: *in Cathedra unitatis, posuit Deus doctrinam veritatis*: In the chair of Unity God hath placed the doctrine of verity. As also *cont. ep. Par.* 1. 3. cap. 5. The place beginneth *Qui non vult sedere*, *S. Cyprian lib. de unitate.* *Eccles.* 11. 3. saith: *This unity of the Church, he that holdeth not, doth he think he holdeth the faith?* *S. Hilary. lib. ad Constantinum Augustum*, and many others.

XI.

That S. Peter was not ordained by Christ the first Head, or Chief amongst the Apostles, and that amongst the twelve, none was greater, or lesser than other.

CONTRARY to the expresse words of their own Bible. Mat. 10. 2. *Now the Names of the twelve Apostles are these: The first Simon who is called Peter. All the Evangellists do put Peter in the first place, and wicked Judas in the last. And wherefore this, but because the one was first in dignity and worthiest of the rest; and contrariwise; the other last, worst, and unworthiest of all his fellows? Again, why, as Peter is called First, are not the rest called, Second, Third. &c. But to shew thereby, that they did not therefore call Peter First, because he occurred first to be Named; but because he was the First, both in Dignity and Authority, whom therefore they all number First, and call the First.*

Mat. 16. 18. And I say also unto thee, that thou art Peter, and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it. Words clearly insinuating S. Peter's Supremacy in the Church of God; for according to the

the Greek and Syriac Text (as our Doctors note) these words ; *Thou art Peter, found thus: Thou art a Rock, and upon this Rock I will build my Church.* So that, to say, that *Peter* is the rock of the Church, is as much, as to call him Chief, or Head of the Church.

Neither without especial mystery, did our Lord impose upon him this new name, the name of *Peter* (a Rock or Stone) being one of the most excellent names of *Jesus Christ*, who is many times in holy Scripture, termed by the name of a Rock or Stone, as *Psalm*. 118. 22. *Isai* 28. 6. *Dan*. 2. 34. *Mat*. 21. 42. *Rom*. 9. 33. So that this Sovereign, and absolute Pastor of the Church, did communicate this new Name unto his Vicar, to represent the more lively the supreme Authority, which he would give him over his Flock.

And note, that *Christ* saith not, *I have built*, or, *I do build*; but, *I will build*; the Church being built upon himself from his Incarnation: so as these words referred to *Christ* (as our Reformers use to do) do not well agree; to the building of the Church upon *Christ*, as Head thereof for the time to come; but do most fitly agree to *S. Peter*, as Head thereof, for the time to come.

Mat. 16. 19. *And I will give unto thee the keys of the Kingdom of Heaven, &c.* By these words also, no less than by the former, is clearly signified S. Peter's Supremacy. For none hath the government or commandment of the Keys of any Town, or City, but the Prince, Governour, or Magistrates of the same. And that sovereign Power is signified by the Keys, is likewise proved by that of our Saviour Christ: *I have the Keys of Hell, and of Death.* Revel. 1. 18. Also by the Key of David, which openeth and no man shutteth, shutteth and no man openeth.

Now add to this that hath been said, the correspondency of the words of our Saviour to S. Peter, with the words of S. Peter again to him, and how clear will this doctrine appear? For when our Lord asked his Disciples Mat. 16. 13. *Whom say ye that I am?* he demanded not, how they called his Name, which was Jesus (for that they knew full well before) but what his quality, office, and dignity was? And S. Peter answering: *Thou art Christ the Son of the living God;* Jesus told him not this (Name) which was Simon, but gave him another Name, and such a one, as likewise signified the office, quality, and dignity that he bestowed upon him, saying: *Thou art Cephas, or Petrus, that is to*

say, *Rock* or *Peter*. Therefore he ordained him *Head*, &c.

1 Cor. 3. 4. 22. *For while one saith, I am of Paul, I am of Apollo, I of Cephas, I of Christ, &c.* See, how from those he would have esteemed lesser, he ascends to those whom he would have esteemed greater, and placeth *Peter* next to *Christ*.

Luke, 22. 31. 32. *And the Lord said, Simon, Simon, &c. When thou art converted, strengthen (we read confirm) thy brethren.* Now what other thing is it for *Peter*, to strengthen (or confirm) his brethren, but to practise and exercise his greatness over them? For he that doth strengthen (or confirm) others, is the greater: and they who are strengthened (or confirmed) are made thereby inferiour to him, who doth strengthen (or confirm) them.

Luke, 22. 26. *He that is greatest amongst you, let him be, as the younger: and he that is chief, as he that doth serve.* Where the words: *He that is greatest is chief*, do evidently shew, that amongst the twelve, one was greater than another, and was so accounted even by *Christ* himself.

John 21. 15. 16. 17. *Jesus said to Simon Peter: Simon, lovest thou me more than these? Feed my Lambs: feed my sheep* (where the Greek hath in the

(second place for feed, govern or rule.) Hence it follows, that either the Apostles were not accounted to be in the flock of Christ, or else they were subject to S. Peter, as to their Head, when Christ commanded him to feed or govern, not only his *Lambs* (to wit, the lay people) but his *sheep* also, to wit, the Apostles and Pastors themselves: for besides *Lambs* and *Sheep*, there is nothing in the Church of God. Again, if S. Peter loved our Lord more than all his fellow-Apostles did; it follows necessarily, that he received more power to feed, than all the rest did. For it cannot be conceived, that he is willed to love, more than to feed: but he loveth more than others, therefore he is willed to feed more than the others; and consequently, to be Head of the others.

Mat. 12. 25, 26. *Every kingdom divided against it self, is brought to desolation. And if Satan cast out Satan, &c.* Satan therefore hath a Kingdom, whereof he is the Chief. If then there be not only a visible Head of the Church triumphant in Heaven, but also a visible Head even in Hell; why not a visible Head also on Earth?

See more Psal. 18. 43. Psal. 45. 16. (we, 46.) Mark, 2. 16. Acts, 1. 13. Luke, 1. 33. 2 Cor. 11. 3.

¶ The holy Fathers do commonly affirm the same. *Theophilactus* in 22. *Luke* calleth *Peter* Prince of the Disciples. *Eusebius* in *Chron.* Calleth him the First Bishop of Christians: *S. Cyril* of *Hier. cat.* 2. Prince, and most excellent of all the Apostles. *S. Chrysost.* ho. 55. in *Mat*: Pastor and Head of the Church. *Euthym.* in cap. ult. *Johan.* Master of the whole world. *S. Leo* *Epist.* 89. Head and Chief of the Apostles.

¶ 3

They

They also hold.

XII.

That a woman may be Head, or supreme Governess of the Church in all causes, as the late Queen Elizabeth was.

CONTRARY to the expresse words of their own Bible 1 Tim. 2. 11. 12. *Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurpe authority over the man. Therefore a woman cannot be Head of the Church.*

1 Cor. 14. 34. [*Let women hold their peace in the Churches, for it is not permitted them to speak, but to be subject, as all the Law saith,*] Therefore, &c.

¶ I produce no Fathers for disproof of this point, for never was any woman so presumptuous in our Fore-Fathers days, as to take upon her such authority but will content my self to refute the folly, with this evident and convincing argument.

Whatsoever power an inferiour Minister of the Church hath, that the head of the same Church hath, (at the least) if not much more. But every in-

inferiour Minister of their Church, hath power to Baptize, to give the Communion, to Marry, to Bury, and to preach in the Pulpit: Therefore Queen Elizabeth could Baptize, give the Communion, Marry, Bury, and Preach in the Pulpit. And who now is so simple, as not to see the ridiculous sequele of this Doctrine? For the denial of which notwithstanding hundreds of Catholicks have been hanged, drawn, and quartered, as Traytors to her Person, and the State.

But that no secular King can be this Head, an infinity of Fathers do affirm, S. John Damascen. ser. 1. The place begins *Tibi o Rex*. And again. *Non assentior: I consent not that the Church of God be governed by Kings*. Theod. bist. Eccles. l. 4. c. 28. makes mention of one *Eulogius*, who (being told by an Officer of the Emperour *Valens*, that the Emperour would have it so,) answered thus, *What? was he made a Bishop that day that he was crowned Emperour?* The place begins; *Tum ille*. S. Ignarius Epist. ad Philadelph. wills all men without exception, even the Emperour himself, to be obedient unto the Bishop: the place begins, *Principes obedite Casari*. S. Chrysost. hom. 5. de verbis Isaie calleth the Bishop a Prince as well as the King, yea, and that a greater also. And hom. 38.

34 The Touch-stone of

in *Mat. 21*, The place begins; *Quia in rebus spiritualibus.*

XIII.

That *Antichrist* shall not be a particular man; and that the *Pope* is *Antichrist*.

CONTRARY to the express words of their own Bible, *2 Thes. 2. 3.* [*'Let no man deceive you by any means, for that the day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.'*] Where these words, *man of sin*, and *son of perdition*, do plainly prove, that a succession of men (as the *Popes* are) cannot be this man of sin: for so *S. Peter* also should be *Antichrist*, for he was *Pope*, and the very first of all the *Popes*. Therefore *Antichrist* shall be a particular man.

Rev. 13. 18. [*'Let him that hath understanding count the number of a man.'*] Therefore the great *Antichrist*, that egregious *Apostata*, or notable enemy of *Jesus Christ*, shall be a particular man.

1 John. 2. 22. [*'Who is a liar, but he that denieth that Jesus is Christ? He is Antichrist, which denieth the Father,*

and

‘and the Son.] But the Pope denieth neither of both: Therefore the Pope is not *Antichrist*.

Again, in a *Thes.* 2. Before alledged vers. 4. The Scripture saith, that *Antichrist* shall be extolled above all that is called God; and vers. 8. That our *Lord Jesus* shall kill him with the spirit of his mouth at his coming; But none of all these agree to the Pope, no more than that our *Lord Jesus* is come the second time.

John. 5. 43. [‘I am come in my Fathers name, and ye receive me not; ‘if another shall come in his own name, ‘him ye will receive.] He meaneth specially the wicked *Antichrist*; how then can the Pope be he, seeing the *Jews* receive him not?

See more *Dan.* cap. 12. vers. 11. *Revel.* 13. 17. and cap. 17. 8. 11. *Luke* 13. 13. *Mat.* 24. 15.

¶ To follow our common Rule, the Fathers that affirm the same are *S. Chrysost.* and *S. Cyril*, who do both thus understand this very place last alledged, *S. Amb.* upon the 2 *Thes.* 2, *Hier.* in ep., ad *Aliquos*, quest. 11, *S. Aug.* 29, tract, in *Joan.* *S. Irenaeus*, l. 5, cont, heres, *Valentin.* *Theodoret* in his epitome of the divine decrees, cap, de *Antichristo*.

XIV.

That no man, nor any but God, can forgive,
or retain sins.

CONTRARY to the expresse words
of their own Bible, *John 20, 21,*
[As my Father hath sent me,
even so send I you. Now *Christ* was
sent by his Father, not onely to Teach,
Preach, Administered Sacraments, and to
work miracles; but also to forgive sins:
but the Disciples were sent with power to
Teach, Preach, Administered Sacraments,
and to work miracles; Therefore also to
forgive sins.]

And *vers. 22, 23,* [When he had
said this, he breathed on them, and
saith unto them, Receive ye the holy
Ghost; whose soever sins ye remit,
they are remitted unto them, and
whose soever sins ye retain, they are re-
tained.] *Christ* having first shewed his
own commission, which was to pardon
sins, presently giveth his Apostles pow-
er to do the same, breathing upon them
the Holy Ghost. He therefore that de-
nieth man to have this power, either
denieth that the Holy Ghost can forgive
sins, or that *Christ* gave not his Disciples
the Holy Ghost to this end and purpose;

both which are clearly false, and against the Scripture,

Mat. 9. 3. 8. [' But when the multitude saw it, they marvelled, and Glorified God which had given such power unto men, as to forgive sins :] Which though they knew to appertain to God onely by nature yet they perceived that it might be done by mans ministry on earth, to the glory of God. Yea, those who affirm, God only so to remit sins that the ministerial power thereof cannot be communicated to men; deny the one part of *Christ* distinct, or double manner of remitting of sins, to wit, onely in heaven and not on earth.

See more *Mat. 16. 19. and Mat. 18. 18. 1 Cor. 5. 5. 1 Tim. 1. 20. 2 Cor. 2. 10. 2 Cor. 5. 19. Numb. 5. 6.*

¶ The ancient Fathers, who affirm the same, are *S. Aug. tract. 49. in Ioan.* And in his book of fifty homilies *hom. 9. S. Chrysost. de sacerdotio l. 3. S. Ambr. l. 3. de penitentia. S. Cyril l. 12. cap. 50. or 55. in Ioan.* saith: [' It is absurd, that they should remit mans sins who have in them the Holy Ghost,] *S. Basil. [L. 1. in Ioan.] Eunomius* Proves the Holy Ghost to be God (which that detestable Heretic denied) because he forgiveth sins by the Apostles. *S. Ireneus l. 5. cap. 13. S. Greg. hom. 6. in Evang.*

XV.

To. we ought not to confess our sins to any man, but to God only.

CONTRARY to the expresse words of their own Bible, Mat. 3. 5. 6. *Then went out to him (to wit, to S. John Baptist) Hierusalem, and all Iudea, &c. and were baptized of him in Jordan, confessing their sins.* Not by acknowledging themselves, but every man to utter, and tell his particular and secret Sins. Therefore we may confess our Sins, not only to God, but also to man.

Acts, 19. 18. 19. [And many that believed, came and confessed, and shewed their deeds (behold Confession) Many also of them which used curious Arts, brought their Books together, and burned them before all men: and they counted the price of them, and found it fifty thousand peeces of silver.] (behold Satisfaction) Therefore we may confess our sins to man.

Num. 5, 6. When a man, or woman shall commit any sin that men commit, &c. Then they shall confess their sin, which they have done, &c. And that this is not understood to be confessed to God in heaven, but also to his Priest on earth, the whole Chapter, from vers. 12. unto the end, doth clearly testifie. Add hereto, that he saith not, they shall confess their sins (to wit, in general) but their sin, to wit in particular.

See more *Mark* 1. 4. *James* 5. 16: *Mat.* 18. 18. *Mat.* 17. 14.

¶ See the holy Fathers that affirm the same. *S. Irenæus*, l. 1. cap. 9. *Tertul.* l. de penitentia, where he reprehends some who for humane shamefastness, neglected to go to confession. It is written of *S. Amb.* that he himself came to hear confessions. *Amb. ex Paulino*, *S. Clement*, *S. Peter's* Successor, speaks wonderfully pithily to this purpose, *Epist. ad frat. Dom.* But of all others *Origen* is most plain for this point. l. 3. *Periar.* *S. Chrys.* l. 3. de Sacerd. & hom. 85. in *Ioan.* *S. Aug.* cited as before. *S. Amb. orat. in muliere peccatrice*, saith: Confess freely to the Priest the secrets of thy Soul.

XVI.

*That Pardons, and Indulgences, were not
in the Apostles time.*

CONTRARY to the expresse words of
their own Bible. 2 Cor. 2. 10.
*To whom ye forgive any thing, I forgive
also: for if I forgave any thing to whom I
forgave it, for your sake forgave I it, in
the person of Christ. The Corinthian
afore said, was excommunicated, and
put to penance by the Apostle, as plain-
ly appeareth, 1 Cor. 5. 3. and here in
2 Cor. 2. cited above, he giveth order
for his Pardon. A plain proof of the
Apostles power, there of binding, here
of loosing, there of punishing, here of
pardoning. Therefore Pardons were in
use in the Apostles times.*

2 Cor. 2. 6. *Sufficient to such a man
is this punishment (or Censure) which
was inflicted of many. Whence it is
clear, that it lieth in the hands of the
spiritual Magistrates, to measure the
time of such punishment, or penance
imposed.*

See more *Mat. 18. 18. and Mat.
16. 19.*

¶ As also the Fathers the affirm the same. *Tertul. lib. ad Mart. cap. 1. 5. S. Cyp. lib. 3. ep. 15. and serm. de lapsis. Concil. Lateran. Can. 62. The Decrees of Innocentius 3. and 4. de pœnitent. and remis. cap. Quod autem. S. Amb. l. 1. de pœnit. cap. 2. the place begins: Dominus per ejus. S. Aug. ep. 75, ad Auxil. Episcop. The place begins: Spiritualis pœna. S. Chrysost. l. 3. de sacerdot. The place begins, Si rex aliquis. Lastly Pope Urban the Second, granted a plenary Indulgence to such as went unto the Holy War.*

The Protestants hold.

XVII.

That the Actions and Passions of the Saints, do serve for nothing to the Church.

CONTRARY to the express words of their own Bible, *Colos. 1. 24.* [“I now rejoyce in my sufferings for you, and fill up that which is behind (we read wanting) of the afflictions of Christ in my flesh for his bodies sake, which is the Church.”] Hence hath ground been always taken of Indulgences (but much more principally

cipally, from the super-abundant merit of Jesus Christ) There the actions and passions of the Saints do serve for something to the Church.

Phil. 2. 30. ['Because for the work of Christ, he was nigh unto death, not regarding his life, to supply your lack of service towards me.

Contrary also to an Article of our Creed, *I believe the Communion of Saints*: For to what purpose believe we this, if their actions and passions may not be imparted to us, nor serve to any purpose to the Church?

See more, *Psal. 119. 63.* (we 118.) *1 Cor. 12. 12.* *2 Cor. 11. 28.* *Psal. 53.* (we 52.) *9. 2. Mac. 15. 16.* *Mat. 17. 3.* *Luke, 9. 30. 31.* *Mat. 27. 52.* *Rev. 5. 8.* *Gen. 26. 5. and 48. 16.* *Exod. 32. 13.* *Job. 5. 1.* *Hier. 15. 1.* *Isai, 37. 35.* *Mark 14. 36.* *Luke, 8. 44.* *Acts, 5. 15.*

All these passages contain actions, or prayers of the Church triumphant, for the militant or patient, or for both, I care not which they grant, and yet one they must needs confess.

¶ See the Fathers that affirm the same. *S. Aug. lib. de cura pro mort. cap. 1.* The place begins, *Ersi nusquam.* And again the same Saints in the same book, *S. Maximus ser. de sanctis Orationis et Adventio*, the place begins; *Cum illi martyres.* *S. Bede hist. Eccles. Anglia, l. 3. cap. 19.*

S. Aug.

S. Aug. in Psal. 61. the place begins:
Unus enim homo: as also S. Anselm upon
the same Psalm.

XVIII.

That no man can do Works of Supererogation.

CONTRARY to the exprefs words of
their own Bible, Mat. 19. 21. [' If
' thou wilt be perfect, go and sell that
' thou hast, and give to the poor, and
' thou shalt have treasure in heaven, and
' come and follow me.] Hence it plain-
ly appears, That man, by the assistance
of Gods grace, may do some things
counselled, which are of more perfection
than the things commanded: and these
we call, *Works of Supererogation*.

1 Cor. 7. 25. [' Now concerning Vir-
' gins, I have no commandement of the
' Lord, yet I give my judgement (we
' read Counsel) as one that hath ob-
' tain'd mercy of the Lord to be faithful.]
And vers. 38. [' He that giveth her in
' Marriage doth well, but he that giveth
' her not in Marriage doth better.] To
do that which is counselled is not neces-
sary, because one may nevertheless be
saved; but he who omits what it com-
manded (unless he do penance) cannot
escape eternal pains.

Mat. 19. 12. ['There be Eunuchs,
' which have made themselves Eunuchs
' for the kingdom of heaven, he that is
' able to receive it (*we read take it*) let
' him receive it. But this cannot pro-
perly be said of precepts, as *S. Aug.* no-
teth upon this place, *ser. 61. de temp.* for
of precepts it is not said, keep them who
is able, but keep them absolutely.

See more *Luke 10. 25. 1 Cor. 7. 1a.*
Rev. 4. 3. Acts 2. 44. Acts 4. 34.

¶ And the holy Fathers affirm the
same. *S. Amb. 1. de viduit. Origen in c. 1.*
15. ad Rom. 'Those things which we do,
' over and above our duty. *Euseb. 1. De-*
monstrat. cap. 8. S. Chrysost. hom. 8. de
ast. penit. 'Blame not our Lord, he com-
'mandeth nothing impossible; yea, many
'do more than they are commanded.
S. Greg. Nicen. 1. Moral. cap. 5.

¶ Now concerning Vir-
ginitie, I have no commendation of the
state, yet I give my judgement (as
the Council) as one that hath ob-
served many of the Lord to be faithful.
And *1 Cor. 7. 38.* [He that giveth his
body to the Lord, but he that giveth
it not in Marriage doth better.] To
that which is counselled is not neces-
sary, because one may nevertheless be
saved; but he who once whored it com-
mited (unless he do penance) cannot
escape eternal pains.

XIX.

That by the fall of Adam, we have all
lost our Free-will, and that it is not in
our power to choose good, but only evil.

Contrary to the expresse words of
their own Bible, 1 Cor. 7. 37. He
that standeth stedfast in his heart,
having no necessity, but hath power over his
own will, and hath so decreed in his heart,
that he will keep his Virgin, doth well,
But if a man have not freedom of will,
as well to the one, as to the other, why
doth the holy Ghost (Prou. 23. 26.)
require of us to give him our heart, if
we cannot consent but unto evil? There-
fore it is in our power to chuse good, or
evil.

John 1. 11. 12 [He came unto his own,
and his own received him not: but as
many as received him, to them gave
he power to become the sons of God.]
Words which plainly imply a liberty of
will: For when he saith, some received
him, and some not, who sees not the li-
berty both of the one, and of the other:
for these would not receive him, and
those would.

Deut. 30. 19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore chuse life, that both thou and thy seed may live. And rightly we may call heaven and earth to witness against them, who commit the same fault touching Grace, which the *Turks* do touching Nature; For the *Turks* believe that the fire burns not, nor water wets not, but that God doth it, by the fire and water. And so our Adversaries say, That a man desireth no good, nor doth no good, but only that God doth all by man; but this is false. Therefore, &c.

Luke 13. 34. ['O Jerusalem, Jerusalem, &c. How often would I have gathered thy children together, as a hen doth gather her brood under her wings and ye would not.] I would, (saith Christ) and ye would not. What, for Gods sake, can be spoke more plainly?

See more Luke 10. 42. Acts 5. 4. Ad Philem. vers. 14. 1 Cor. 7. 37. and 9. 1. 14. 2 Cor. 9. 7. Ose. 3. 9. Numb. 30. 14. Josua 14. 13. 2 Reg. 24. 12. 3. Reg. 3. 5. Eccles. 15. 15. Mat. 19. 17. Josua 24. 15. 2 Sam. 12. Prov. 11. 24. Rev. 3. 20. Mat. 1. 19. 20.

¶ See the ancient Fathers. *Eus. Cesar. de prep. l. 1. c. 7.* saith, that those who hold this opinion, do pervert and overthrow *Universam vitam humanam*, all the whole

whole life of man. And in very deed his reason is good, for upon this consideration of man's free-will, are grounded all political laws, precepts and prohibitions, pains and rewards, which else were meerly superfluous, and against reason. *S. Hilary, 1. Trinitate*, saith: He would not there should be a necessity for men to be the Sons of God, but a power. *S. Aug. 1. 1. ad Simp. q. 4.* saith, To consent, or not to consent unto Gods vocation, lieth in a mans own will. So teacheth *S. Amb. in Luke, cap. 12.* *S. Chrysost. hom. 19. in Genes. 8. Irenaeus, 1. 4. cap. 27.* *S. Cyril. lib. 4. in Ioan. cap. 7.* We cannot in any wise deny freedom of will in man. And *S. Aug.* before recited, saith; *lib. 2. cap. 4. de Act. cum Felic. Manich.* How should our Saviour reward every one according to their works, if there were no free-will?

XX.

That it is impossible to keep the Commandements of God, though assisted with his grace, and the holy Ghost.

CONTRARY to the express words of their own Bible, *Phil. 4. 13. I can do all things, through Christ that strengtheneth me.* Therefore it is possible to keep the commandements, or else it is false, that he could do all things.

Luke 1. 5. 6. The Scripture speaking of *Zachary and Elizabeth*, saith; [*'And they were both righteous before God, walking in all the commandements, and ordinances of the Lord, blameless.*] Yet Protestants usually say, that none are so righteous as that they can keep any of them; but these two were so righteous as they kept all of them; now whether of these wilt thou believe, *S, Luke*, or our Reformers?

Luke, 11. 27. 28. [*'Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said; Yea, rather blessed are they that hear the word of God and keep it.*] *Christ* pronounceth them blessed, who hear the word of God and keep it; but the commandements are the word of God (which

they affirm no man can keep) therefore they affirm that no man can be blessed. And like unto this is that of *John* 13. 17. *Mat.* 12. 50. *John* 14. 23. With an infinite number of such like places, in their own Bible: all which this their false Doctrine doth in plain terms contradict.

Luke 11. 2. *Thy will be done as in heaven, so in earth.* In this Petition, either we demand a thing impossible; or else the Saints in Heaven fulfill not the will of God in all things; else it may be fulfilled also by us on earth (one of the three) But the two first are great absurdities; therefore the latter is to be granted.

1 *John*, 5. 3. ['For this is the love of God, that we keep his commandments, and his commandments are not grievous.] If the commandments were impossible, they could bind no man; for it is not to be conceived how one should sin in a thing, which he could not possibly avoid. And (if this were admitted) *Christ* saying to the young man in the Gospel; *If thou wilt enter into heaven, keep the commandments,* were as much as if he had said; *If thou wilt enter into heaven, take hold of the Moon between thy teeth.*

See more, *Ezech.* 36. 27. *Mat.* 11. 30. and 19. 17. *Eccles.* 15. 15. *Rom.* 13. 8. 10. and 73. *Josua*, 11. 15. and 22. 5. *Psal.* 17. 3. *Deut.* 30. 11. 1. *John* 2. 4. *Job*, 27. 6. and 1. 22. *Rom.* 2. 27. *Luke* 10. 28. &c. 15. 7. 3. *Reg.* 14. 8. and 15. 5. *Ephes.* 1. 4. *Galat.* 5. 14. *Gen.* 6. 9.

¶ See *Origer. hom. 9. in Josuam. S. Cyril. l. 4. con. Julian. S. Hilar: in Psal. 118. S. Hier. l. 3. cont. Pelag. S. Basil, who saith; It is an impious thing to say, that the Commandments of God are impossible.*

They

They maintain.

XXI.

That faith only justifieth; and that good Works are not absolutely necessary to Salvation.

Contrary to the exprefs words of their own Bible. 1 Cor. 13. 2. [' And though I have the gift of Propheſie, and underſtand all myſteries, and all knowledge; and although I have all faith ſo that I could remove mountains, and have no charity, I am nothing.] Therefore faith only doth not juſtifie; yea, this plainly proves that faith is nothing to ſalvation, without good works.

James, 2. 24. [' Ye ſee therefore how that by works a man is juſtified, and not by faith only.] Wherefore S. Aug. lib. de fide & operibus, cap. 14. writes: That this Hereſie, was an Old Hereſie, even in the Apoſtles times. And in the Preface of his Comment upon the 32. Pſalm. He warns all men, that this deduction upon this ſpeech of S. Paul, Abraham was juſtified by faith, therefore works be not neceſſary to ſalvation, is the right way to hell and damnation. See the Rhemes Teſtament upon this place.

James 2. 14. *What doth it profit my brethren, though a man say, he hath faith, and not works? Can faith save him?* This proposition [but especially the former] is directly opposite to that which our Adversaries hold. Neither can they pretend, that there is the like opposition or contradiction, betwixt S. James Speeches and S. Pauls: for though S. Paul say, *Man is justified by faith*, yet he never saith, *by faith onely*,

Gal. 5. 6. *For in Jesus Christ neither Circumcision availeth any thing, nor uncircumcision, but faith worketh by love.* Note well this place; for if our Adversaries (who pretend Conference of places, to be the onely Rule to explicate the hard passages of holy Scripture) had followed but this their own Rule, this one text would have cleared unto them all other, wherein Justice and salvation might seem to be attributed to faith alone.

See more, Mat. 7. 21. 22. Mat. 5. 20. Mat. 19. 17. and 11. 26. Mar. 12. 33. Mat. 16. 16. Gal. 3. 12. 1 Tim. 5. 8. 1 Joan. 2. 4. 1 Joan. 3. 22. Rom. 3. 31. Phil. 2. 12.

¶ The Fathers that affirm this are; Origen in 5. Rom. S. Hilary. cap. 7. in Mat. And S. Ambr. in 4. ad Heb. saith: *Faith alone sufficeth not.* S. Aug. de fide & operibus, cap. 15. saith: [‘I see not why Christ should say, *If thou wilt have life*

life everlasting, keep the Commandements,
 'if without observing of them, by onely
 'Faith, one might be saved.

XXII.

That no good works are meritorious.

CONTRARY to the expresse words
 of their own Bible, Mat. 16. 27.

['For the Son of man shall come
 'in the glory of his Father, with his
 'Angels, and then he shall reward every
 'man according to his works.] He saith
 not that he shall reward every man ac-
 cording to his *mercy*, or their *faith*. So
S. August. de verbis Apost. serm. 35. doth
 interpret.

Mat. 5. 12. ['Rejoyce and be glad,
 'for great is your reward in heaven.]
 The word *Reward*, in *Latine* and *Greek*,
 signifieth *wages* and *hire*, due for works
 and so presupposeth a meritorious deed,
 as the *Rhemish* Testament noteth upon
 this place.

Again, *Mat. 10. 42.* ['Whosoever
 'shall give to drink unto one of these
 'little ones, a cup of cold water only, in
 'the name of a Disciple, verily I say unto
 'you, he shall in no wise lose his re-
 'ward.] Therefore good works are
 meritorious,

2. Cor. 5, 10. ['For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good, or bad,] Words most clear, that Heaven is as well the reward of good Works, as Hell is the stipend of evil; Therefore they must needs be enemies of a good life, and of all good Works, who teach the contrary.

See more 1. Cor. 19. 17. & 18. 25. Heb. 11. 26. Psal. 18. 20. 1 Cor. 4. 5. & 3. 8. 2. Esdras 15. 19. Apoc. 22. 12. Apoc. 16. 6. Apoc. 3. 4. & 22. 12. Rom. 2, 6. Eccles. 12. 2. Colos. 3. 23. Luke 16. 9. & 6. 38. Gen. 15. 1. Jerem. 31. 16. Sap. 5. 16. 1 Tim. 4. 8. 2 Thes. 1. 6. Rom. 11. 21.

¶ The holy Fathers unanimously affirm the same, S. Amb. de apolog. David. cap. 6. S. Hier. l. 3. cont. Pelag. S. Aug. de spiritu & lit. cap. ult. and others.

XXIII.

*That Faith once had, cannot possibly
be lost.*

CONTRARY to the exprefs words
of their own Bible, *Luke, 8. 13.*

[* They on the Rock, are they,
' which when they hear, receive the
' word with joy, and these have no root,
' which for a while believe, and in the
' time of tentation fall away.] There-
fore faith once had, may afterwards be
lost.

1 Tim, 1. 18. 19. [* This charge I
' commit unto thee, Son *Timothy*, accor-
' ding to the Prophecies which went be-
' fore on thee, that thou by them might-
' est war the good warfare, holding faith
' and a good conscience, which some
' having put away, concerning faith, have
' made shipwrack.] Both which places
do plainly reprove this false doctrine,
*That no man can fall from the faith, which
be once truly had.*

2 Tim. 2, 16, &c. ['Shun prophane
' and vain babblings, for they will increase
' unto more ungodliness : And their
' word will eat as doth a canker, of whom
' is Hymeneus, and Philetus, who con-
' cerning the truth have erred, saying,
' that the resurrection is past already,
' and overthrow the faith of some.] If
faith once had could not be lost, this
saying of the Apostle should be false :

See more, 1 Tim. 6. 20. Revel. 2. 3.
Luke 19. 24. Mat. 25. 8. See Rom
11. 20.

The Fathers affirm the same fre-
quently, and among the rest, S. Aug.
de gratia & lib. arb. de corrup. & gratia, &
ad articulos falso impositos. concil. Trid.
sess. 6. cap. 9. 12. 13. and others.

1 Tim. 1. 18. 19. ['This charge I
' commit unto thee, Son Timothy, accord-
' ing to the Prophecy which went be-
' fore thee, that thou by them might
' attain the good warfare, holding fast
' that good conscience, which some
' having put away, concerning faith, have
' made shipwreck.] Both which places
do plainly reprove this false doctrine,
that no man can lose the faith, which
be true words.

They maintain;

XXIV.

That God by his Will, and inevitable Decree, hath ordained from all Eternity, who shall be damned, and who saved.

Contrary to the express words of their own Bible, 1 Tim. 2. 3. 4. ['God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.] Meaning, by his conditional will, that is to say, if men will themselves, by accepting, doing, or having done all things requisite by Gods Law; for God useth not his absolute will, or power towards us in this case. Therefore he hath not willed, and inevitably decreed any at all to be damned, as our Adversaries hold.

2 Pet. 3. 9. ['The Lord is not slack concerning his promise, &c. not willing that any should perish, but that all should come to repentance.] Therefore he is far from ever making any such decree, as our Adversaries would persuade us.

Wisdom, 1. 13. ['For God made not death, neither hath he pleasure in the destruction of the living.] The reasons which

which conclude this truth, are manifest; for we must assure nothing of those things, which depend upon the only will of God, without clear and evident revelation. But Predestination is such. Therefore, &c.

See more, *Osee*, 13. 9. *Ezech.* 18. 32. *Wis.* 11. 24. *Joan.* 3. 16. *Rom.* 11. 20. 32. *Prov.* 20. 9. and 28. 14. *Phil.* 2. 12. *1 Cor.* 4. 4. and 9. 27. and 10. 12. *Eccles.* 5. 5. *Job.* 9. 2. *Joel.* 2. 14. *Jonas.* 3. 9. *Acts* 8. 20. *Jerem.* 17. 9. 2. *Joan.* 1. 8.

¶ See the Fathers that affirm the same, in particular *S. Aug.* l. 1. civit. *Tertul.* orat. cap. 8. *S. Cypr.* lib. 4. epist. 2. And *S. Amb.* lib. 2. de Cain & Abel, will not that we refer unto God the prevarication of Adam, or the treason of Judas, though he knew the Sin before it was committed.

And thus we have seen that the
Scriptures do not say that God
repents, or that he is sorry
for his works, or that he
changes his mind, or that
he is moved by any thing
that is without him.

Further

Further they hold :

XXV.

That every one ought infallibly to assure himself of his Salvation, and to believe, that he is of the number of the Predestinate.

Contrary to the express words of their own Bible, 1 Cor. 9. 27. ['I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I my self should be a cast-away.] A man would think, that S. Paul might be as sure, and as confident of God's grace and salvation, as any one of our Protestants be; and yet you see he durst not adhere unto their presumptuous, and unhappy Security.

Rom. 11. 20. 21. ['Thou standest by faith, be not high-minded, but fear, for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity; but towards thee goodness, if thou continue in his goodness, otherwise thou also shalt be cut off.

And *Philip*, 2. 12. [' Work out your
' own salvation with fear and trembling.]
Most plain and forcible places, against
the vain security of salvation.

See more, *Prov.* 28. 14. *Eccles.* 9. 12.
2. *Tim.* 2. 15. 2. *Pet.* 1. 10. *Tob.* 12. 2.
13. *Pro.* 20. 9. *Eccles.* 5. 5. *Job.* 9. 20.
Psal. 18, 13. 1 *Cor.* 4. 4. *Deut.* 4. 29. 2.
Cor. 10. 18. 1 *Pet.* 1. 17.

¶ See. S. Amb. ser. 5. in *Psal.* 118.
S. Basil in constit. monast. cap. 2. S.
Hierom. l. 2. advers. Pelagianos, & l. 3. in
Jerem. cap. 13. S. Chrysost, ho. 87. in
Joan. And S. Aug. in *Psal.* 40. saith : I
know full well that the justice of my God
remaineth : Whether my own justice remain
or no, I know not ; for the Apostle terrifieth
me saying : He that thinketh himself to
stand, let him take heed lest he fall. S. Bern.
ser. 3. de Advent. & ser. 1. de Septuages.
saith : Who can say, I am one of the Elect, &c.

XXVI.

That every man hath not an Angel-warden,
Or keeper.

Contrary to the expresse words of their own Bible *Mat.* 18. 10. Take heed that yee despise not one of these little ones: for I say unto you, that in heaven, their Angels do always behold the face of my Father, which is in heaven. Therefore they have their Angel-keeper, A thing so plain, that *John Calvin* durst not deny in, although he would seem to make a doubt of it, *lib. 1. Inst. cap. 14. sect. 7.*

Psal. 91. (we 90.) 11. 12. He shall give his Angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone. This very passage, *S. Cyril of Alexandria, lib. 4. cont. Julian*, applieth to our Angel-keeper.

Acts, 12. 13. &c. S. Peter knocking at the door, they said; It is his Angel. Lo, how apparently the faith of the primitive Church appeareth concerning this point.

See more, 1 Cor. 11. 10. Zachary 3.
 10. Luke 1. 5. 10. Luke 16. 2. Tob. 5.
 15. 20. Tob. 12. 12. Tob. 5. 27. Exod.
 23. 23. Josue 5. 13. Num. 22. 22. 31. Gen.
 24. 40. Dan. 9. 22.

¶ See. S. Greg. dial. 4. cap. 58.
 S. Athanas. de communi Essentia. S. Chry-
 sost. hom. 3. in ep. ad Colos. lib. 6. de sacer.
 Greg. Turonens. lib. de gloria, mar.
 S. Aug. ep. ad Prob. cap. 9. and epist. 69.
 ad fratres in eremo lib. 11. cap. 31. civi.
 S. Hier. upon these words, Their An-
 gels, &c. Mat. 18. 10. teacheth: [' That
 ' it is a great dignity, and marvelous be-
 ' nefit, that every one hath from his
 ' Nativity, an Angel for his Custody
 ' and Patronage.]

XXVII.

That the holy Angels pray not for us, nor know our thoughts, and desires on earth.

CONTRARY to the express words of their own Bible, *Zach.*

1. 9. 10. 11. 12. ['Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on *Jerusalem*, and on the Cities of *Juda*, against which thou hast had indignation these threescore, and ten years.] And what, I pray you, is a Prayer, if this be not? Therefore the holy Angels pray for us.

Job. 12. 12. ['Now therefore, when thou didst pray, and *Sarah* thy daughter-in-law, I did bring the remembrance of your Prayers before the Holy One.] He who pleaseth to read the whole Chapter, shall clearly see the manifold benefits besides this one, which men receive at the hands of Angels: for which see the Annotations of the Catholic Bible upon this place.

Rev. 8. 4. ['And the smoke of the incense of the Prayers of the Saints, ascended up before God out of the Angels hand.] What can be possibly spoken more plain, to prove that Angels offer

up Prayers before God? Yea this very place is so understood by S. Irenaeus, l. 4. cap. 34. towards the end.

See more, Gen. 19. 18. 19. 20. Dan. 8. 15. Dan. 9. 20. Acts, 5. 19.

¶ See also S. Hilary in Psal. 129. who saith: The intercession of Angels God's nature needeth not but our infirmity doth. S. Amb. lib. de viduis. Victor. uric. lib. 3. de persecut. Vandal.

XXVIII.

That we may not Pray to them:

Contrary to the expresse words of their own Bible Gen. 48. 16. The Angel which redeemed me (we reade, delivered me) from all evil, blest these lads &c. Here some perhaps will say, that this was God, and not an Angel. This is but a sorry shift; for God had not then redeemed man, but long after. Yea this very passage is applied by S. Chrysost. to our Angel Guardian hom. 3. upon the 1. to the Colos. And by S. Hierom. upon the 66. of Isa. Also S. Basil. l. 3. cont. Eunom. affirmeth, that this was spoken of a true Angel, and not of God: which being so, who can with reason say he prayed not up to him?

Tob. 5. 16. And when his son, had prepared all things for the journey, his father said, Go thou with this man, and God which dwelleth in heaven prosper your journey, and the Angel of God keep you company. Both God is here prayed unto, and his Angel also at the same instant, saying, God prosper you in your journey, & the Angel of God keep you company.

Hosea 12. 4. Yea, he had power over the Angel, and prevailed; he wept, and made supplication unto him: Lo, what is plain, if this be not, for proof of prayer to the Blessed Angels?

But some perhaps will say; I could be perswaded to pray to Angels, if I could assure my self that they could hear me, and knew what passeth here on earth. To this I answer likewise out of their own Bible, Luke 15. 10. There is joy in the presence of the Angels of God over one sinner that repenteth. Now what more plain than that the Angels in Heaven know what we do on earth; which if they did not, how could they rejoyce at the conversion of a sinner; Therefore we may pray lawfully unto them.

See more, Song of the three Children, vers. 26. Psal. 14. 8. Num. 22. 34. Gen. 19. 18. 19. 20. Psal. 148. 2.

66 The Touch Stone of

19. S. Augustine expounding those words of Job, 19. 21. Have pitty upon me, have pitty upon me; O yee my friends, for the hand of God hath touched me; saith expressly, that holy Job addressed them to the Angels. As also those other of Job 5. 1. Call now, if there be any that will answer thee, &c. the same S. Aug. expoundeth of praying to Angels, in his Annot. upon Job.

Protestants hold.

XXIX.

That the Angels cannot help us.

CONTRARY to the express words of their own Bible, Dan. 10. 13. Michael one of the chief Princes came to help me. Which is further verified Revel. 12. 7. 10. Where the self-same Angel, with his fellow-Angels, fought a battle with the Dragon, and with his Angels, Therefore they can help us. And verse 21. And there is none that holdeth with me in these things, but Michael your Prince. Therefore the Angels can help us.

After 12. from verse 7. to verse 12. Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me.

See

See more *Mat.* 2. 13. *Mat.* 4. 6-
Psal. 91. (we 90.) 11. 12. *Acts* 5
19, *Acts* 27. 23. *Psal.* 104. (we 103.)
4. *Heb.* 1. 7. *Luke* 16. 22. *Gen.* 19. 10-
15. 16. *Gen.* 2. 17. *Isa.* 63. 9.

¶ The ancient Fathers affirm the
same. *S. Iustin.* *Apol.* 2. *S. Amb.* *l. de vid.*
Victor. *Utricens.* 1. 3. *de persec.* *Vand. And.*
S. Aug. *de civit.* 1. 12. *cap.* 31. saith
[The holy Angels do help us with-
out all difficulty, because with their
spiritual motions (pure and free) they
labour or travel not.]. Again in *Psal.*
62, he saith; The Angels wait upon us
pilgrims, and be the commandments of God,
do help us: the place begins, *Attendunt nos*
peregrinos.

XXX,

That no Saint deceased, hath afterward
appeared to any upon earth.

Contrary to the expresse words of
their own Bible, *Mat. 17. 3.*
And behold there appeared unto
them Moses and Elias talking with him.
Therefore Saints deceased, have after-
wards appeared to some on earth.

Mat. 27. 52. And the graves were
opened, and many bodies of Saints which
sleep, arose, and came out of the graves
after his resurrection, and went into the
holy City, and appeared unto many, &c.

2. Mac. 15. 12. Onias the High Priest,
after he was dead, appeared to Judas
Machabees alive, The like did Samuel
unto Saul, What shall we say then to
those, that will deny a truth so clear;
~~For some such my self have met~~
withal.

See more *Luke 16. 27. 28. Joan. 11.*
44. Luke 7. 15. and 23. Mat. 9. 25.
Marke 5. 42.

¶ See. S. Bede l. 5. cap. 13. *hist. of*
England. and. S. Gregory in his book of
Morals, in sundry Places.

XXX

XXXI.

That the Saints deceased, know not what
passeth here on earth.

CONTRARY to the expresse words of
their own Bible, *Luke 16. 29.*
Where *Abraham* knew that there
were *Moses* and the Prophets Books
here on earth, which he himself had
never seen when he was alive, as *S.*
Aug. Witnesseth *lib. de cura pro mortuis*
cap. 14. Therefore the Saints deceased,
know what passeth here on earth.

John 5. 45. Do not think that I will
accuse you to the Father, there is one that
accuseth you, even *Moyles* in whom ye
trust. But, how could *Moses* (dead two
thousand years before) accuse those that
were then living. if the Saints deceased,
know not what passeth here on earth;

Like unto this, is that *Revel. 12.*
10. [And I heard a loud voice saying
in heaven, &c. The accuser of our bre-
thren is cast down, which accuseth them
before our God day and night.] Now
the devils cannot accuse men day and
night before God, but they must first
know whereof: who then will for shame
deny that to Saints and Angels, which
must needs be granted to the very devils?

2 Kings, 6. 12. (we 4. Kings) ['O
 ' King, *Elisha* the Prophet th: it is in *Israel*,
 ' telleth the King of *Israel* the words,
 ' that thou speakest in thy Bed-chamber.
 Hence I thus argue : if the light of Pro-
 phecy could extend it self so far, as to
 make known, see, and understand things
 so secret, yea, even to inward thoughts;
 who can with reason deny, that the light
 of glory can do the same in the souls of
 the blessed?

The like is proved out of many other
 places of holy Scripture, as 2 Reg. 3. 26.
 where the Prophet *Elizeus*, being afar
 off: saw all that passed betwixt *Naaman*,
 and *Giesi* his Servant, S. *Paul* was wrapt
 into the third heaven, and saw that
 which was not to be told to man. 1 Cor.
 12. S. *Stephen* saw from earth Christ sit-
 ting at the right hand of his Father.
Acts, 7. The rich-glutton saw from hell
 to heaven (as Protestants confels;)
 how then say they, that the Saints can-
 not know or see from heaven to earth?

And without some reciprocal know-
 ledge, there could be no communion at
 all between the Saints in Heaven, and
 the Faithful on Earth (the which is an
 Article of our Creed) which notwith-
 standing the continual passage of Souls
 thither, doth convince,

now, *Allegro* has said of each year
 which was said of bearing of the
 of the

See

See more, *Mat* 19. 38. *Rev.* 2. 26. *Luke* 22. 30. *Acts* 5. 31. *Kings* 28. 14. *Eccles.* 4. 6. 23.

¶ See Eusebius *serm. de Annunt. S. Hier.* in *epitaph. Pauli*. *S. Maximus. serm. de S. Agnere.*

XXXII.

That the Saints pray not for us.

CONTRARY to the expresse words of their own Bible, *Rev.* 5. 8. [The four & twenty Elders fell down before the Lambe, having every one of them harps and golden vials, full of odours, which are the prayers of Saints.] Lo, how among so many divine and unsearchable mysteries set down in holy Writ without exposition, it pleased God, that the Apostle himself should clearly open this point unto us, saying: which (odours) are the prayers of Saints, that so our adversaries may have no excuse of their error. Therefore the Saints pray for us.

2. *Machab.* 15. 14 Then Onias answered saying: This is a lover of the brethren, who prayeth much for the people, and for the holy City, to wit, Jeremiah the Prophet of God. Ancient Origen *hom.* 12, in *Joan.* saith it appeareth that Saints, departed

from this life, have care of the people, as it is written in the *Acts* of the *Macchabees*, many years after the death of *Jeremy*.

Jerem. 15. I *Though Moses and Samuel stood before me, yet my minde could not be towards this people.* Hence *S. Hierom.* in his *Commentaries*, and *S. Greg. lib. 9. of his Morals cap. 12.* do gather, that *Moses* and *Samuel* after their death, both could, and did some times, pray for the same people: for otherwise it should be absurd to say: *Though Moses and Samuel stood before me, &c.*

Baruch 3. 4. O Lord almighty, the God of Israel, hear now the prayers of the dead Israelites (we read, of the dead of Israel.) And *Theodore* paraphrasing upon the Prophet *Baruch*, interpreteth this place as *Catholicks* do. Therefore the dead of Israel, prayed for the living.

Revel. 2. 26. 27. [And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of Iron.] Since *Jesus Christ* therefore imparteth his power unto them upon nations, therefore they may with *Jesus Christ*, and by *Jesus Christ*, pray for those over whom they are thus established. So *S. Augustine* expoundeth the same; writing upon the 2. *Psalme*.

We reade also in the 16. of S. Luke that the rich Glutton in hell, prayed for his brethren that were on earth. If therefore the Saints in heaven pray not for us their brethren on earth, then we may say, that greater is the charity of the damned, than of the saved. But this were too absurd to say. A conclusion which S. Aug. draweth from this very place.

¶ See. S. Aug. serm. 15. de verbis Apost. S. Hilar. in Psalm 129. S. Damascen, lib. 4. de fide cap. 16. With many others.

XXXIII.

That we ought not to beseech God to grant our prayers in favour of the Saints, or their Merits: nor do we receive any benefit thereby.

TWO ways there are of praying by the mediation of the blessed Saints. The one by beseeching God to grant our desires in favour of them, and their merits. The other, by expressly praying them, to intercede, and pray to God for us. Both being impugned by our reformers, we will prove them out of their own Bible.

The proof of the first is contrary to the expresse words of their own Text, *Exod.* 32. 13. ['Remember *Abraham*, *Isaac*, and *Israel* thy servants, to whom thou swarest by thine own self, and saidst unto them. I will multiply your seed, as the stars of heaven, &c. And our Lord repented (we read, was pacified) of the evil which he thought to do unto his people.] See how plainly *Moses* prayed to God, by the mediation of the holy Patriarchs. A form of Prayer so pleasing to him, as having said a little before, that for their Sin of *Idolatry*, he would consume them; the memory of his holy Servants being but laid before him, he presently pardoned them. Therefore we may beseech God to grant us our Prayers, in favour of them. *Theod.* quest. 67. in *Exod.* writeth, That *Moses* not thinking himself sufficient, to appease God by himself; added the intercession of the holy Patriarchs. And the like doth *S. August.* quest. 149. in *Exod.* ['Now therefore, O Lord God of *Israel*, keep with thy servant *David*, that which thou hast promised him.] And *Psal.* 132. (we read) Lord remember *David*, and all his afflictions. Lo, again the Faith of the ancient Church of God, before the coming of *Jesus Christ*, and how fervent they

they were in this devotion, still alledg-
ing the memories and merits of their
Saints deceased, thereby to move
Gods mercy towards them. So prayed
Solomon. 2 Chron. 1. 9. So prayed Isat
63. 17. So prayed Hester 13. 14. So
prayed David 1 Chron. 29. 18. naming
Abraham, Isaac, and Jacob, for his inter-
cessours. Who ever heard a Protestant
to say; Lord remember thine own mo-
ther, and all her afflictions, or Peter
and Paul and their persecutions? Nay,
they desire the Papists to hold them
blameless for fear (forfooth) lest they
should blaspheme.

Exod. 20. 5. *I the Lord thy God am
a jealous God, visiting the iniquity of the
Fathers upon the Children, unto the third
and fourth generation of them that hate
me, and shewing mercy unto thousands of
them that love me, and keep my com-
mandements.* Here again God threatneth
to punish the demerits of wicked men
deceased, unto the fourth generation
of their children alive: and to reward
the merits of good men deceased, unto
the thousand generation of their child-
ren alive. Therefore we at this very
day, receive benefits by means of our
godly Ancestors deceased a thousand
generations ago. Thus much proof of
the first point, and to pass unto the
second.

XXXIII.

That we ought not expressly to pray them
to pray, or intercede to God for us.

CONTRARY to the expresse words of
their own Bible Luke 16.24. Father
Abraham, have mercy on me, and send
Lazarus, that he may dip the tip of his
finger in water, and cool my tongue, for I
am tormented in this flame. Lo, two
Saints are here prayed unto, & besought
in one verse, and yet our Reformers
usually bid us shew them so much as
one place in all the Bible for proof
hereof. Where then, for Gods sake,
are their eyes?

But they will reply, and say that this
is a Parable and not a prayer: which
we deny, offering to be tryed by the
voice of ten renowned and ancient
Fathers, all affirming this to be a true
History, and not a Parable, as Theophil-
act, Terrellian, Clemens Alex. S. Chry-
sostom. S. Irenaeus, S. Ambrose, S. Augu-
stine, S. Gregory, Euthimius, and our
Country-man Venerable Bede.

But grant it to be a Parable? what
doth this make, either for them, or
against us? For every Parable is either
true in it self, and in the persons named,

or at least is, or may be true in some other; ore else it were a flat lye, or at least a fiction or fable, which I presume they will never deny.

Whereupon I thus conclude, as *S. Aug.* did a little before upon the self-same History; If the rich Glutton in hell, prayed to *Abraham*, who (as our Reformers say) was in heaven, why may not we, who are in earth, pray to them who are in heaven.

Job 4. 1. Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn? (we reade and turn to some of the Saints.) Now if it had not been the custom in the time of *Job*, to invoke the holy Saints, it had been frivolous for *Eliphaz*, to have asked *Job*, to which of the Saints, he would turn him. Whereto I add, that *S. Aug.* expounds this very place in his annotations upon *Job*, in the same sense the Catholics do; yea, and long before him the seventy Interpreters. See more 2 *Per. 1. 15 Dan. 3. 28. Hester 13. 14. 1 Chron. 29. 18. Luke 16. 9. and 15. 10.*

¶ The Fathers that affirm the same are. *S. Dionysius cap. 7. Eccles. Hier. S. Athanasius serm. de Annun. S. Basil or at. in 44. Mart. S. Chrysost. hom. 66. ad popul.* Finally. *S. Hier.* prayed to *S. Paula*, in *Epi. S. Paula. S. Maximus*

to S. Agnes, *serm. de. S. Agnete. S. Ber.*
and to our B. Lady, and the like.

XXXV.

That the Bones, or Relicks of Saints, are
not to be kept, or reserved, no vertue pro-
ceeding from them, after they be once
dead.

CONTRARY to the express words
of their own Bible 2 Kings, (we 4.)
13, 21. where it is written, that
the bones of *Elifha*, being touched
by one that was dead, they did re-
vive him. But this could not be, had
not some vertue proceeded from them.

Acts 5. 14. 15. [, And believers
were the more added to the Lord, mul-
titudes both of men and Women :
inasmuch that they brought forth the
sick into the streets, and laid them on
Beds and Couches, that at the least the
shadow of *Peter* passing by, might over-
shadow some of them.] It followeth
in ours (and that they all might be deliver-
ed from their infirmities) which is quite
left out in the English Bibles, though
those set forth in the beginning of
Q. Elizabeths reign have it as ours, in
particular, that of An. 1560. Whereupon
S. Aug. ser. 39. de Sanctis, saith : If the
shadow of *S. Peter's* body could help them,

how much more now the fulness of his power? Wherein he supposeth two things. The one; that the shadow of his body being here on earth, did both help and heal infirmities (which the late *English* Bibles all leave out, as I said, because it makes not for them) The other; that being in Heaven, he can still help us by his power.

Acts 19. 11. 12. [, And God wrought special miracles by the hands of Paul, so that, from his body were brought unto the sick, hand-kerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.], *Sr Chrysoſtom tom 5. cont. Gentiles. Quod Christus sit Deus*, in a whole book proverſh hereby, and by the like virtue of other Saints, and their Relicks, that Christ their Lord and Master is God, whose servants shadows, and napkins could do ſuch Wonders.

See more, *Exod. 13. 19. 2. Reg. 2. 8. 14. John 1. 27.* Where *S. Iohn* had a reverend esteem of the very latchet of our Saviours shoe, as of a Relick, which he was not worthy to unbuckle, or touch with his hand: And the Woman with the bloody flux, of the hem of his holy garment.

¶ See the ancient Fathers that affirm the same. *Euseb. lib. 7. hist. cap. 15. S. Arbanasius in vita S. Antonii. S. Basil*

80 The Touch-stone of

in Psalm 115. S. Chrysoft. serm. de sanctis
Incensio & Maximo. And S. Ambrose
 saith: But if you ask me, what I honour in
 flesh dissolved, I honour in the Martyrs
 flesh his wounds, received for Christs name.
 And, I honour his Ashes, made made ho-
 ly by the confession of Christ.

Protestants hold,

XXXVI.

That creatures cannot be sanctified, or
 made more holy than they are already
 of their own nature.

CONTRARY to the exprefs words of
 their own Bible, [1 Tim. 4.4
 For every creature of God is
 good, and nothing to be refused, if
 it be received with thanksgiving, for
 it is sanctified by the word of God,
 and prayer.] Yea, it was a common
 use in the primitive Church, to bring
 bread to Priests to be hallowed, *Author*
oper. imp. hom. 14. in Matt. and being
 blessed, to send it for sacred tokens from
 one Christian to another, as S. Aug. wit-
 nesseth, ep. 31. 34. 35. 36.

Matt. 23. 17. *Ye fools and blinde, whe-
 ther is greater, the gold, or the temple
 that sanctifieth the gold;*

Matt. 23. 19. Ye fools and blinde,
whether is greater, the gift, or the Altar
that sanctifieth the gift? Lo, how plainly
our Lord affirmeth in both these places,
that the Temple sanctifieth the Gold, &
the Alter the Gift: and generally all
creatures, severed from common and
prophane use to religion and worship of
God, are thereby made sacred and holy.
Are not they therefore much to be
blamed, who keep such a scoffing at
Holy water, Holy ashes, and the like?

See more 2 Reg. 2. (we 4. 2.) where
the prophet *Eliseus* applied salt to the
healing and purifying of the waters.
Toby 6. 8. where the Angel *Raphael*
used the Liver of a Fish, to drive away
the Devil. 1 Samuel (we 1. Kings) 16.
Where *Dauids Harp* and Psalmody kept
the evil spirit away from *Saul*.

¶ See S. *Greg. l. 11 dial. cap. 4. S.*
Aug. lib. 18. de civit. Dei. S. Hier. in the
Life of Hilarion, post medium. S. Bede,
lib. 1. cap. 30. hist. Angliae

XXXVII.

That Children may be saved by their Parents faith, without the Sacrament of holy Baptism.

Contrary to the expreis words, both of Truth it self, and also of their own Bible, *John 3. 5.* [' Verily, verily ' I say unto thee, except a man be born ' of water, and of the spirit, he cannot ' enter into the Kingdom of God.] Therefore they cannot be Saved without Baptism.

Titus, 3. 5. [' Not by works of righteousness which we have done, but according to his mercy he saved us, by the ' washing of regeneration, and renewing ' of the holy Ghost:

Marc, 16. 16. [' He that believeth, and ' is baptized, shall be saved: but he that ' believeth not, shall be damned,

Seeing Infants therefore cannot believe, they must at the least be baptized, or else they cannot be saved.

Here they will object against us that of *S. Paul, 1 Cor. 17. 14.* That the children of the faithful are sanctified But if they understand by their *sanctification*, that they are born without Sin, they do directly oppugne *S. Paul*, who affirmeth

(Eph. 1.) that we are all born the Sons of wrath. Yea, S. Paul in the self-same place saith, that the unbelieving Woman is sanctified by the believing Man: and yet I hope they will not say, that she obtains thereby the full remission of her sins.

Gen. 17. 14. The uncircumcised Man-child, whose flesh of his fore-skin is not circumcised, that Soul shall be cut off from his people. But Circumcision was not more necessary to the Israelites, than Baptism to the Christians. Therefore, &c.

¶ See S. Aug. lib. 1. de peccat. merit. by remis. cap. 30. epist. 90. 91. S. Leo epist. 80. ad Episcop. Campaniæ. S. Irenæus. lib. 3. cap. 19. S. Cyp. lib. 3. cap. 8. ad Fidum.

XXXVIII.

That the Sacrament of Confirmation is necessary, nor to be used.

Contrary to the express words of their own Bible, *Acts 8 14*. Peter and John prayed for them, that they might receive the holy Ghost (for as yet he was fallen upon none of them, onely they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost, Thus the holy Ghost is given in Confirmation, which was not given in Baptism: how then is it not necessary, nor to be used?

Hebr. 6. 1. Therefore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the Doctrine of Baptism, and of laying on of hands. Confirmation is here called one of the Principles of the Doctrine of Christ, and a foundation of repentance: How then not necessary, nor to be used?

¶ See the Fathers that affirm the same. *Tertul. lib. de Resur. carnis. S. Pacianus lib. de Baptismo. S. Ambr. lib. de Sacram. S. Hierom. contra Lucifer. And lastly, S. Cypr. lib. 2. epist. 1.* speaking both of

baptism
they
God,

That
wa
boa
not

C
8
13
passio
refer
onely
we c
recei

in
Faith
Pasch
eat w
was t

L
'will
'the
'King
ful fo
stood
form
Sun,
there
L.A.

baptism and confirmation, saith: *That they may be sanctified, and be the sons of God, if they be born in both Sacraments.*

XXXIX.

That the bread of the supper of our Lord, was but a figure, or remembrance of the body of Christ received by faith, and not his true, and very body.

CONTRARY both to the express words, & truth of their own Bible, *Luke 22. 15. With desire I have desired to eat this pasche with you before I suffer.* Now to refer these words to a figurative eating only by Faith, were most absurd: for we cannot say, that Jesus Christ could receive, or eat himself in this sense in all Divinity forbids us to admit Faith in the Son of God; Therefore that Pasche, which he so greatly desired to eat with his Disciples before he suffered, was the Pasche of his own true body.

Luc. 22. 16. ['For I say unto you, I will not any more drink of the fruit of the vine, untill it be fulfilled in the Kingdom of God.] Words of wonderful force, and which cannot be understood figuratively, no more than the former; it being a thing as clear as the Sun, that of material bread and drink, there is no ale at all above in Heaven.

John,

John 6. 51. [' I am the living bread
 ' which came down from Heaven ; if
 ' any man eat of this bread, he shall
 ' live for ever. And the bread that I
 ' will give is my flesh, which I will
 ' give for the life of the World.] *Beza* is
 very angry, when we ask him, if the
 bread that came down from Heaven, be
 living or life-giving bread ? He willingly
 grants us the latter, but cannot endure
 to hear tell of the former, and therefore
 translateth *life-giving*, instead of *living*.
 But this is absurd, for the Sun is life-
 giving, but is not living : and being
 granted to be living, what else is it than
 his Body ?

And note withall, that thus our Lord
 spake of this blessed bread, before he
 gave it.

Mat. 26. 26. *Take, eat, this is my
 body.* And Luke 22. 19. *This is my body,
 which is given for you.* What I pray can
 be spoken more plain ? Notwithstanding,
 they will needs maintain and affirm, that
 what he gave, and they received, was
 nothing else but bare bread.

Note also, that our Lord spake this
 at the very giving thereof.

1 Cor. 10. 16. [' The Cup of bles-
 ' sing which we bless, is it not the Com-
 ' munion of the blood of Christ ? The
 ' bread which we break, is it not the
 ' Communion of the body of Christ ?

And

And 1 Cor. 11. he addeth: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body.* Thus both before our Lord gave it; at the very giving of it, and his Apostles and Disciples after he had given it unto them, and they to others, all of them call it expressly our *Lords Body*.

Finally, against their true and real receiving of Christ by Faith, I say: Either the Soul ascendeth to Heaven, there to feed on Christ by Faith (which Calvin confesseth) or else Christ descendeth to earth to feed the same. Not the first, for so the unglorified Soul of man, should be in two places at once; which yet they deny even to the glorified body of Jesus Christ. Not the second, for so Christ should be in two places at once, whom yet they say the Heavens must contain till the day of Judgement, *Acts 3.*

¶ See Fathers that affirm the same, S. Ignat. in ep. ad Smyr. S. Justin. Apol. 2. ad Antonium. S. Cyprian serm. 4. de lapsis. S. Amb. lib. 4. de Sacram. saith: *It is bread before the words of the Sacrament, but after, Bec. of bread it is made the flesh of Christ,* S. Remigius saith: *The flesh which the word of God took in the Virgins womb, and the bread consecrated in the Church, are one Body.*

XL.

That we ought to receive under both kinds;
and that one alone sufficeth not.

CONTRARY to the expresse words of their own Bible, *John 6. 51.* ['If any man eat of this bread, he shall live for ever, and the bread which I will give, is my flesh.] Here everlasting life is promised by our Lord himself, to him that eats of this bread only; Therefore one kind doth suffice.

Luc. 24. 30. 8. 35. Christ at *Emaus* communicated to his Disciples under one kind. Both *S. Augustine* and *Theophilact* expound this place of the B. Sacrament in the same sense, *lib. de consens. Evang. cap. 35.* *S. Chrysost.* *hom. 17. operis imperfecti.* *S. Thomas of Aquin,* and many others.

But they will alledge to the contrary that of *S. John*, ['Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.] The answer hereto is very easie, which is, that the conjunction *and*, is there taken disjunctively instead of *or*, as is learnedly observed by Doctor *Kellison*, in his reply to Mr. *Smitch*, page 189. Again, Christ in those words, teacheth

as the precept, and not the manner of the precept; that is to say, he commands us to receive his body and his blood, without determining whether under one kind, or under both, as the Councel of *Trent* declareth. For he that said; ['Unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you, *hath also said*; If any one eat of this bread, he shall live for ever. And he that said, He that eateth my flesh, and drinketh my blood, hath life everlasting, *hath also said*; The bread which I will give, is my flesh for the life of the World. He that said; Who so eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, *hath likewise said*; He that eateth this bread, shall live for ever.] Therefore one alone doth suffice.

See more *Acts* 2. 42.

They further hold

XLI.

That there is not in the Church, a true and proper Sacrifice; and that the Mass is not a Sacrifice.

Contrary to the express words of their own Bible, *Mac. i, 11.* ['From the rising of the Sun even to the going down of the same, my Name shall be great among the Gentiles, and to every place Incense shall be offered to my Name, and a pure offering.] But this Sacrifice, or pure Offering cannot be understood of *Christ* upon the Cross (as they would have it) which was offered onely once, and in one place, and then also not among the *Gentiles*, nor yet can be ever Iterated: therefore neither is, nor can be other, than the daily Sacrifice of the Mass.

Psal. 110. (we 109.) 4. The Lord hath sworn, & will not repent, Thou art a Priest for ever, after the order of Melchisedech. But Melchisedechs Sacrifice was made in bread & wine: therefore it must either be granted, that our Saviour doth now sacrifice (yea, and ever shall) in bread and

and wine above in Heaven (which we re-
absurd to say :) or else that this is me-
of the sacrifice of the Mass, whereon the
Eternity of his Priesthood doth depend
on earth. Nor can this be in a spiritual
sort onely, for that would not make him
a Priest of any certain order, as *Mel-*
chisedech was.

Luke. 22. 19. *This is my body, which*
is given for you. Which words do plain-
ly prove, not onely that *Christs* body
is truly present but withal so present as that
it is given, offered, & sacrificed for us. For
Christ saith not, *which is given to you, broken*
to you, or shed to you, but, for you; Which
clearly sheweth it to be a sacrifice: it
being evident, that one would never
say of the Sacrament (in the quality of
a Sacrament) that it is given for man,
but to man; that is to say, that a man
receiveth it; and contrarywise of a Sa-
crifice, that it is offered, not to men, but
for man.

See more *Heb.* 7. 15. 16. 17. *Heb.* 8.

1. 3. *Heb.* 9. 11.

¶ The Fathers that affirm the same,
are *S. Clement.* *Apost. cont.* lib. 6. cap 23.
who calleth it: ['A reasonable, un-
' bloody, and mysticall Sacrifice. *S. Aug.*
' A singular, or most excellent sacrifice.
' lib. 1. cont. advers. leg. and Prophet.
' cap. 18. 19. *S. Chrysost.*] ' hom. in
Psal. 95. *The mysticall table, a pure and*

unbloudy host, a heavenly and most reverend
 Sacrifice, Isichius in *Levit. cap. 4.* saith;
 that Christ, preventing his enemies, first
 sacrificed himself in his mystical supper, and
 afterwards on the Cross. *S. Greg. Nissen.*
orat. 4. de Resurrectione, proving that our
 Saviour gave his body and blood in
 sacrifice for us in his last supper, saith
 excellently; That a man cannot eat the
 sheep, unless the slaughter go before; and
 yet averreth this to have been done by
 Christ in his last supper.

XLII.

That Sacramental Unction, is not to be used to the sick.

CONTRARY to the exprefs words of their own Bible. [James 5. 14. 'Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.] Hardly is there any Sacrament, whereof the matter, the minister, and the effect, are more expressly specified in all the Scripture, than of this. The form is the prayer, *Let them pray over him.* The matter, the oyl,, *Anointing him with oyl.* The Minister, a Priest, or Elder of the Church, *Let him call for the Elders of the Church.* The primary effect is, the forgiveness of sins, and the secondary, the easing of the sick in body, saying: *And the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.* Therefore Sacramental Unction, is to be used to the sick.

Mark 6. 13. *And they anointed with oyl many that were sick, and healed them.*

Where

Where it is clear, that the Apostles themselves, put in practice this holy Unction, Which *Beza* confesseth in his Annotations; saying, that it was a Symbole of admirable and supernatural virtue. And had he not reason so to say? For oyl of it self, could not be naturally the Antidote of all diseases: and albeit it were, yet the Apostles were not sent to practice Phisick, but to Preach the Gospel; Yea, it were a thing both ridiculous, and impious to make them Triaclears, Carriers of Drugs, or Paracelsians.

Mark 16. 18. [' They shall lay hands ' ou the sick, and they shall recover.] But first, our Reformers are no true Priests. Secondly, they lay not their hands upon the sick. Thirdly, they annoint them not with oyl in the name of the Lord, as *S. James* willeth. Let them say the truth then and shame the devil, are not they sick in their wits, who will oppose so plain Scriptures?

¶ See the Fathers that affirm the same, *Origen. hom. 2. in Levit. S. Chrysost. lib. 3. de sacerid. S. Aug. in Speculo. & serm. 215. de temp. Venerable Bede in 6. Marc. & 5. Jac. with many others.*

XLIII.

That no interiour Grace is given by imposition of hands, in holy Orders. And that ordinary Vocation, and mission of Pastours, is not necessary in the Church.

CONTRARY to the express words of their own Bible, 1 Tim. 4. 14. ['Neglect not the gift (we reade grace) that is in thee, which 'was given thee by Prophecie, with the 'laying on the hands of the Presbitery.] See how plain it is, that holy orders do give grace. *Doffour Kellison* handling this question touching the mission of the Reformers, proveth learnedly (in his Reply, page. 7. and 44.) that this foundation being disproved, the whole frame of their Church and Religion falls: yea, that they have neither true faith, nor worship of God; and his reason is this: if faith depend of hearing, hearing of Preaching, Preaching, and administration of Sacraments of Ministers, and Preachers, and Preachers, and Ministers, of their mission, where there is no mission (as they have none) there can be no true faith, nor lawfull administration of Sacraments, and consequently no Religion.

ligion. Therefore vocation is necessary in the Church.

2 Tim. 1. 6. [' Wherefore I Put thee
 ' in remembrance, that thou stir up the
 ' gift of God which is in thee, by the
 ' putting on thy hands.] How plain the
 holy Scripture is against them. But
 they reply, that laying on of hands is
 not needfull to them, who have already
 in them the spirit of God, and inward
 annointing of the holy Ghost. To which
 very question *Theodore* maketh answer,
 that God commanded *Moses* (*Num.* 27.)
 to lay his hands upon *Josue*, whereas by
 the testimony of God himself, *Josue* had
 already in him the spirit of God; *S. Paul*,
 although he were called immediately
 from Heaven, yet was afterward sent
 with laying on of hands, *Acts* 13. 3.

Hebr. 5. 4. [' And no man taketh this
 ' honour unto himself, but he that is
 ' called of God, as was *Aaron*.] Here
 our adversaries reply again, that *Aaron*
 had no external vocation. But this is
 easily solved, for *Aaron* was the first of
 his Order, and therefore could not have
 his calling by succession, and whose case
 is far unlike to our Reformers, unless
 they will confess also that they are the
 first of their Order; wherein they shall
 be easily believed.

See more *Acts* 13. 2 Tim. 1. 6, 1 Tim.
 5. 22. 2 Tim. 1. 8. *Numb.* 27. 23.

affirm
 super.
 Operat
 quis m
 place

That
 sons
 God
 thei

C

unto
 not b
 God,
 it we
 shall
 in th
 things
 it is b
 vows.
 made,
 was r
 such a
 nor ou
 which
 Vow.

¶ See also the holy Fathers that affirm the same, S. Aug. lib. 4. *quest. super. Num. S. Cypr. ep. ad Magnum. Optatus Milevit*, the place begins; *Nemo quis miretur. Tertullian in præscript* The place begins: *Edant origines.*

XLIV.

That Priests, and other Religious persons, who have vowed their chastity to God, may freely marry, notwithstanding their vow.

CONTRARY to the exprefs words of their own Bible, ['Deut. 23. '22. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God, will surely require it of thee, and it would be sin in thee: but if thou shalt forbear to vow, it shall be no sin in thee.] Out of which words, two things are clearly proved, The one, that it is both lawfull, and laudable to make vows. The other, that Vows being once made, do binde, where otherwise there was no obligation before. Therefore such as have Vowed Chastity, may not, nor ought afterwards, attempt to marry; which if they do, they break their Vow.

1 Tim. 5. 11. 12. ['But the younger
 'widdows refuse, for when they have
 'begun to wax wanton against *Christ*,
 'they will marry, having damnation,
 'because they have cast off their first
 'faith.] All the ancient Fathers that
 writ upon this place, expound these
 words of the Apostle, of the vow of
 Chastity, or of the faith and promise made
 to *Christ*, to live continently; as is abundantly
 proved in the Rhemes Testament
 upon this place.

1 Tim. 5. 15. *For some are already
 turned aside after Sathan, To marry,*
 after the vow of Chastity once made,
 is here termed by the Apostle himself,
turning aside after Sathan. And here-
 upon it is, that we call the Religious
 that after marry (as *Luther, Bucer, Peter
 Martyr*, and the rest of that lascivious
 rabble) Apostates, Gods adulterers,
 incestuous sacrilegious and the like.

See more *Psal.* 66. 16. *Numb.* 6. 2.
 18. *Iosue* 21. 26. *Ierem.* 35. 18. *Eccles.*
 5. 3. *Acts* 21. 23.

¶ See also the Fathers in confirmation
 thereof. S. *Aug.* lib. de bono viduit. cap.
 9. S. *Athanasius* lib. de virginitat. S. *E-*
piphanius heres. 48. S. *Hier.* cont.
Iovin. lib. 1. cap. 7. *What is to break their*
first faith (saith S. *Aug.*?) *They vowed*
and preformed not, in *Psal.* 75. The place
 begins; *Quid est, primam fidem, &c.*

XLV.

That fasting, and abstinence from certain meats is not grounded on holy Scripture, nor causeth any spiritual good.

CONTRARY to the express words of their own Bible, *Jerem. 35. 5.* [And I set before the Sons of the house of the Rechabites, pots full of Wine, and Wine-cups, and I said unto them, drink ye Wine. But they said, we will drink no Wine, for Jonadab the Son of Rechab, our Father, commanded us, saying, Ye shall drink no Wine, neither ye, nor your sons for ever. Thus have we obeyed Jonadab our Father, in all that he hath charged us.] Therefore fasting is grounded upon holy Scripture.

Luc. 1. 15. For he shall be great in the sight of the Lord, and shall drink neither Wine nor strong Drink. Thus was abstinence, not only foretold, but also prescribed by the Angel; which plainly proveth that it was both a worthy thing, and also an Act of Religion in *S. John Bapt.* as it was in the *Nazarites*, and *Rechabites* afore-mentioned,

Acts 13. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away. Hence the Church of God hath sufficient ground and warrant for the using and prescribing of publick fasts, (which was not fasting from sin, as our Reformers (forsooth) pretend, for such fasting they were ever bound to keep) and that at such times, or seasons as the Church pleased to prescribe (as in Lent, or the like) and not when every man lists, or the toy takes him in the head, as Arius and other Hereticks did teach, testified by S. Aug. Hæres. 53.

Mat. 17. 21. Howbeit, this kind of devils, goeth not out, but by prayer and fasting. Behold the great force of prayer and fasting, able to expel the very devil. Therefore it causeth great spiritual good.

See more Joel. 2. 12. Mat. 6. 16. Mat. 9. 15. 29. Toby 12. 8. Luke 2. 37. Acts 14. 22. 2 Cor. 11. 27. 2 Cor. 6. 3. Numb. 30. 14. 1 Tim. 4. 3.

¶ And the Fathers. S. Ignat. ad Philip. S. Basil orat. de Ieiunio. S. Chrysost. orat. in sanct. Lavacrum. & hom. 1 in Gen. S. Ambr. ser. 4. S. Hier. in cap. 18. Isa. and many others.

XLVI.

That Jesus Christ descended not into hell,
nor delivered thence the souls of the
Fathers.

CONTRARY to the expresse words of
their own Bible, Ephes. 4. 8.
['When he ascended upon high, he
led Captivity captive. (in their mar-
genty or a multitude of captives) and
'gave' gifts unto them. Now that
'he ascended, what is it, but that he al-
'so descended first into the lower parts
of the earth?] These freed Captives
to be the souls of the glorified, no man
in his right wits will say; Nor the souls
of the damned, for so the devils should
be brought again into Heaven; there-
fore they were the souls of the Fathers,
which Christ delivered out of Limbus.

Acts 20. 27. Because thou wilt not leave
my soul in hell, neither wilt thou suffer
thine holy one to see corruption. These
very words S. Aug. applieth to the proof
of a third place, and saith: Who but
an infidel will deny Christ to have descen-
ded into hell? Epist. 99. ad Evod.

1 Pet. 3. 18. 19. Being put to death in
the flesh, but quickened by the spirit, by
which also he went, and preached unto the

Spirits in prison. Now to understand by the word *prison*, Heaven, there is no sense, since it is called the seat of God, and not the prison of God. To understand it of the wicked, *Cato* himself opposeth this opinion, and maintains that *S. Peter* speaks of the good, who were known from the days of *Noah*. And hereto, that this doctrine destroyeth an Article of our Creed. Therefore *Christ* descended into hell. *in hell*

Heb. 11. 39. 40. [And these all having obtained a good testimony through faith received not the promise (to wit of Heaven) God having provided some better thing for us, that they without us should not be made perfect.] *in hell* in their perfect and complete glory. Whence it follows necessary, that they must needs grant another place distinct as well from the Heaven of the saved, as from the Hell of the damned, wherein these holy souls were detained. *in hell*

Mat. 22. 46. For as *Jonas* was three days and three nights in the whales belly, so shall the Son of man be three days and three nights, in the heart of the earth. But how I pray, is this Figure fulfilled, if *Christ* were not as many days and nights in the heart of the earth, as *Jonas* was, who was not in the whales belly in body only, but also in soul. Whence it follows

eth, that either *Christ's* holy soul, was three days, and three nights in the heart of the earth, as well as his body, or that this place of Scripture, is either false, or unfulfilled. Which were most absurd to affirm.

Mat. 27. 52. 53. *And the graves were opened, and many bodies of Saints which slept, arose, and came out of the graves after his resurrection, and went into the holy City, and appeared unto many.* Understood by S. Ignatius Bishop of Antioch, of *Limbus Patrum*, writing to the Citizens of Trallis thus: [*'Many arose with our Lord, for the Scripture saith, that many of the bodies that slept arose with our Lord. He descended alone, returned with a multitude.*

Zachary 9. 11. [*'As for thee also by the blood of thy Covenant, I have sent (we reade let) forth thy prisoners, out of the pit, wherein is no water.*] Both S. Hieron and S. Cyril, understand this pit, to be meant of *Limbus Patrum*. And with very great reason, for how absurd were it to say, that the damned have their share in the blood of the Covenant? Or that they are set forth of their infernal pit? Or that they may be said to be thy prisoners (that is *Christ*) but rather the prisoners of the devils? Yea, where I pray (to speak

properly) hath Christ had any prisoners at all (which he hath let forth) if not out of this place? Therefore either Christ let forth prisoners out of *Limbus Patrum*, or this place likewise as the former, is either false, or not yet fulfilled.

Like unto this, is that of *Samuel* 2. 6. *The Lord killeth, and maketh alive, he bringeth down to the grave (we read, hell) and bringeth up (we read, back again)* See how plain and conform the faith of that old Church was, and is to this of ours, bringing down to hell or bringing back again, which hardly in any clear sense can be averred, if *Limbus Patrum* be denied. As for the word (grave) which they erroneously have added instead of Hell, to diminish the force of so plain a place; why do they not as well soist the same into their Creed, instead of Hell, as here they have done, and say, *Was crucified, dead and buried, be descended into the grave* Who doth not see this absurdity?

See more *Oste* 6. 34 *Psal.* 16. 10. *1 Pet.* 3. 19. *Eccl.* 9. 11. *Rom.* 10. 6. *Heb.* 24. 49. *1 Tim.* 3. 16. *1 Cor.* 15. 20. See also the Fathers than affirm the same. *St Hier.* in *4. ad Ephe.* 5. *Greg.* lib. 13. *Moral.* cap. 20. *St. Aug.* in *Psal.* 37. vers. 10. The place begins: *Futurum est enim, &c.*

XLVII.

That there is no Purgatory fire, or other
 prison, wherein sins may be satisfied for,
 after this life.

Contrary to the expresse words of
 their own Bible, 1 Cor. 3. 13. 15.
 The fire shall try every mans work,
 of what sort it is. If any mans work
 shall be burnt, he shall suffer loss, but
 he himself shall be saved, yet so as by
 fire.] S. Augustine writing upon the
 39 Psalm, and drawing these very words
 of the Apostle into his discourse, saith:
 [Because it is said (he himself shall be
 safe) that fire is therefore contemned.
 Yea verily, though safe by fire, yet
 that fire shall be more grievous than
 whatsoever a man can suffer in this life.

Thus he. Therefore there is a
 Purgatory fire, wherein sins may be
 satisfied for after this life.

John 11. 22. But I know, that even
 now, whatsoever thou wilt ask of God,
 God will give it thee. S. Martha, the
 sister of S. Ma. Magdalen belied, that
 our Lord (whom then, she held onely
 for a holy man, or Prophet, and not for

the Son of God, could obtain of God, something profitable to her brother *Lazarus*, who was deceased. For having said: *Lord, if thou hadst been here, my brother had not been dead*, she presently added; *But I know that even now whatsoever thou wilt aske of God, God will give it thee*. Which speech she could never have used in any good sense, if she had not learned this doctrine of the Synagogue, who offered sacrifice, alms and prayers for the departed, and unless she had known and believed, that the dead might be holpen by the piety of the living; as *Cardinall Allen* learnedly concludeth, in his *Treatise of Purgatory*.

Acts 2. 14. Whom God hath raised up losing the sorrows of hell. In which words two things are to be noted, which clearly make for the proof of Purgatory. The one, that in this place, where *Christ* was, there were certain sorrows and pains. The other, that some there were inflicted for sin, upon whom he bestowed that gracious benefit, as to discharge and free them of those pains. For as the *Rhemes Testament* very well noteth, *Christ* was not in pains himself, but loosed other men out of their pains.

1 Cor. 15. 29. Otherwise what shall they do, that are baptized for the dead? From this place an evident proof is drawn

drawn touching the help which the
souls departed out of this world, may
receive by the Church on earth, and
consequently prove Purgatory; under-
standing the pains and afflictions, which
voluntarily we do inflict upon our selves,
to exempt those that are therein: for
to baptize, signifieth to afflict ones self,
to do penance, to suffer death, &c.
as is evident in S. Luke 12. 30. But I
have a baptism to be baptized with, and
Mark 10. 38.

Luke 16. 9. [And I say unto you,
make to your selves friends of the
Mammon of unrighteousness, that
when ye fail, they may receive you
into everlasting habitation.] S. Ambrose
upon this place, and S. Aug. lib. 21. de
Civ. Dei. say, that it is to receive
succour after death, according as the
word (shall) importeth.

S. Luke 23. 42. Lord remember me, when
thou comest into thy Kingdom. S. Aug.
saith in his fifth Book against Julian
(about the middle) that the good Thief
in this prayer, presupposed, that (ac-
cording to the common opinion) souls
might be holpen after death.

S. Mat. 12. 44. 45. [For if he had
not hoped, that they that were slain
should have risen again, it had been
superfluous and vain to pray for the
dead.] And in the next verse he con-

cludeth, That it was an holy and good thought, &c. This place of holy Scripture, is most clear for prayer for the dead: for had it not been the continual doctrine and practise of the Church to pray for the dead, neither could *Judas Machabeus*, (who was himself a Priest) have ever thought of any such remedy, as to gather twelve thousand drachms of silver to send to *Hierusalem*, to have Prayers made for the relief of the Souls slain in the Wars: neither woul the multitude of people having either contributed, or the Priests of the Temple, received the same, had they thought (as these men do) that it had been superstition to pray for the departed, or, that there had been no other place than the hell of the damned, or the heaven of the saved.

See more, 2 *Tim.* 1. 18. 1 *John* 5. 16. *Isa.* 4. 4. *Isa.* 9. 18. *Acts* 2. 24. *Mat.* 3. 11. *Mat.* 12. 32. *Mat.* 5. 26. *Micheas*, 7. 8. *Psal.* 66. 12. *Tobie* 4. 18. *Phil.* 2. 10. *Zachary* 9. 11.

¶ As also the Fathers that affirm the same. *S. Amb.* upon the 1 *Cor.* 3. & *serm.* 20. in *Psal.* 118. *S. Hier.* lib. 2. cap. 13. advers. *Jovin.* *S. Greg.* lib. 4. *Dialog.* cap. 39. *Origen.* hom. 6. in cap. 15. *Exod.* with many others.

And in the next page

XLVIII.

That is not lawful to make, or have Images.

CONTRARY to the expresse words of their own Bible. *Exod. 25. 18.* ['And thou shalt make two Cherubims of Gold, of beaten work shalt thou make them, in the two ends of the Mercy Seat.] These graven Angels were Images of the highest order of Angels (one excepted) which is in Heaven, and were made with faces of beautifull young men, and commanded to be set up by God himself in the Holy of Holies; which *S. Hierom* witnesseth the Jews to have worshipped, *ejist. ad Marcellam*. Therefore it is lawfull to make Images. *1 Kings 6. 35.* And he carved thereon Cherubims; and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work. Hence is to be gathered, that the precept of not making graven Idols, doth nothing at all concern Images, that is to say, the true representation of things meerly imaginary and not subsisting, for as *S. Paul* saith,

faith, 1 Cor. 8. *An Idol is nothing.* So that the Idol representeth that which is not, the Image that which is; a most remarkable difference.

Again, seeing an Idol is that properly, which being nothing (as *S. Paul* saith) is represented to be something, or that which represents the thing that is not; if our Reformers believe the Images of Christ crucified to be an Idol, they then believe that Christ was never crucified; for so it would follow necessarily, that the Image of Christ crucified, being an Idol, therefore Christ was never crucified.

Hebr. 9. 1. 5. ¶ Then verily, the first Covenant had also ordinances of Divine Service, and a worldly Sanctuary, &c. and over it, the Cherubims of glory, shadowing the Mercy-seat. Here *S. Paul* calls the Images of the Cherubims, which *Solomon* made, an ordinance of divine service; which our Reformers call the making of Idols: whom shall we sooner believe, Blessed *S. Paul*, or a Reformed brother?

To conclude, an Image is of such Divine and natural right, that all understanding, imagination, and sense, as well interiour, as exteriour is made by way of Images, called *species sensibiles*, & *insensibiles*. The body cannot be in light, without its shadow: the Moon

and

and the Stars imprint their image in the water; a man cannot look in a glass without making his Image; Therefore God and nature it self doth brezk this Commandment as well as we, or else it is absurd to say, that we break it in making of Images.

See more, i *Kings* 7. 36. 42. 44. *Numb.* 21. 8. *Matth.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where painting and engraving of Images, is so far from being counted Idolatry, that it is proved to be a science divinely infused into *Beseleel* by God himself; and so the invention of good Images came first from God.

¶ The Fathers that affirm the same, *Tert.* lib. 2. de pudicitia, *S. Greg.* Naz. ep. 49. ad Olymp. *S. Basil.* orat. in *S. Barlaam.* *S. Aug.* lib. 1. de consens. evang. cap. 10. witnesseth, that in his time Christ was to be seen painted in many places, between *S. Peter* and *S. Paul.*

XLIX.

That it is not lawful to reverence Images,
nor to give any honour to dead, or insen-
sible things.

CONTRARY to the expresse words of
their own Bible, Exod. 3. 5. And
he said, Draw not nigh hither, put off
thy shoes from off thy feet, for the place
whereon thou standest, is holy ground. How
dear a place is here produced against our
Reformers, wherein an insensible Crea-
ture was commanded by God himself to
be honoured: for the restraining to tread
upon it, was the doing of honour to it.
Therefore all dead Images, representing
unto us a holy thing, may be honoured.

Psalm 99. 5. Adore ye the foot-stool of
his feet. Which place is spoken literally
of the Ark of the Testament, according
to that of 1 Chron. 28. 2. I had in my
heart to build a house of rest for the ark of
the Covenant of the Lord, and for the
foot-stool of our God. Now the principal
reason, why the Ark was worshipped,
was in regard of the images that were
set upon it, which the Jews did worship,
as S. Hierom witnesseth in his Epistle ad
Marcellam.

Philip. 2. 10. *That at the Name of Jesus, every knee should bow, of things in Heaven, and things in Earth, and things under the Earth.* Now, that is the Name of Jesus, which either is pronounced by anothers mouth, Printed in a book, or painted and engraven in a Image: but at any of these we are commanded to bow the knee.

Again, if Images ought not to be worshipped, we may not (whatsoever the Apostle saith) bow our knee at the Name of Jesus; seeing words (as Aristotle saith, and as the truth is) are signs representative of the things they signifie, and are the Images of the ears, as the others are of the eyes.

Numb. 21. 8. *And the Lord said unto Moses: Make thee a fiery Serpent, and set it up upon a pole: and it shall come to pass, that every one that is bit, when he looketh upon it, shall live.* Hence are evidently proved divers things against our Reformers. 1. That God commanded the making of this image. 2. The setting of it up for a sign. 3. He promised that the lookers thereon should assuredly receive succour and help. 4. He warranted the making, the setting up, the beholding, and the reverencing thereof to be exempted from breach of the first Commandment, by working so many, and so manifest miracles, at and before

the presence thereof. Therefore an image may be made, may be set up, may be looked on, and revered, as *Doctour Sanders* most learnedly concludeth, in his *Treatise of Images*.

¶ See Fathers that affirm the same. *S. Amb. serm. 1. in Psalm 118. S. Aug. lib. 3. de Trinit. S. Greg. lib. 7. epist. 5. ad Jan.* Finally, *S. Basil* saith (in *Julian. citat. in 7. Sinod.*) *I honour the Histories of Images, and do publicly worship them, for this being delivered us from the holy Apostles, is not to be forbidden.* *S. Chrysostom* in his Mass, turned into Latin by *Erasmus*, saith: *The Priest boweth his head to the Image of Christ.* *S. Damascen. lib. 4. cap. 17. saith: The worshipping of the Cross, and of Images, is a Tradition of the Apostles.*

But before I conclude this point, I desire to solve a few objections, which usually our Reformers bring against the Honour of holy images.

Their

Their First Objection.

Is taken out of 2 Kings (we 4.) 18. where King *Ezechias* broke down the brazen Serpent (whereof we last made mention) seeing it to be the cause of Idolatry,

Answer.

This indeed is a common place, from whence our Adversaries collect sundry false and sophistical arguments, to wit, from the abuse of any good thing, to destroy it utterly, together with the right use thereof. But by the same Argument, they may as well collect, that the Sun and Moon should be taken out of the Firmament, because they were worshipped by the Gentiles for Gods. Likewise that the holy Bible should be burnt, because many a one draweth damnable Heresies forth of the same, to his own perdition. Yea, this silly Argument borrowed from the abuse of things, serves very fitly to prove the quite contrary, thus: Images have been sometimes abused, therefore they were good in themselves: for those things which are evil by abuse only, must needs be good, being well used.

Their Second Objection.

You give that honour to images, which is due to God alone; worshipping, adoring, and creeping to them, as to God.

Answer.

We say the contrary, which thus we prove. The difference of honour proceedeth principally from the mind, and not from the exterior bowing, or demeanor of the body: For if *I* prostrate my self before an image, or kiss the same, well knowing the while, that it is no God, nor reasonable Creature, but only a remembrance of God, towards whom *I* desire to shew mine affection; God knoweth how far off mine honour is from that honour which is due to him alone. As contrariwise, if *I* lay prostrate at Christ's feet indeed, kissed them, knocked my breast, held up my hands unto him, called him the Son of God; yet all this while, think him not to be so in my heart, mine honour truly should be no honour at all, but a very contumely and affront unto Christ. Add hereto, that the words, which beoken *honour, adoration, worship,* and the like, are in a manner

manner confounded in all languages: but the heart from whence the honour proceedeth, knoweth well the difference of every thing. *D. Sanders de Imag. pag. 101.*

Their Third Objection.

It is expressly forbidden by God himself, to fall down before any Image, or to worship it.

Answer.

Some of our Reformers themselves do honour the Sacrament of Christ's Supper, which they teach to be an Image, or representation of Christs body and blood. And seeing they believe no other substance to be in the Sacrament, besides bread and wine, nor will give the honour of *latris* (as we call it) thereunto; it follows invincibly that they do worship, or honour some Image. Now, as they would not for all this have us to judge, or call them Idolaters: even so, let it please them (for their own sakes) to spare us. For as they do not place, or stay this honour in the bread and wine, but from thence refer it to Christ himself: so do we transfer all our honour from all Images,
unto

118 *The Touch-stone of*

unto the first form, or pattern, not suffering the same to rest, or end in the Image which we honour. *Sander. ibid. page. 52.*

Their Fourth Objection.

An Image is a Creature, and no God; and to set up a Creature to be worshipped, or adored, is flat Idolatry.

Answer.

Images are set up in Churches, not specially to the intent that the people should worship, or adore them, but partly to stir up our minds to follow the example of those holy men, whose Images we do there behold. So that the worship and reverence which is there given to Images, is given as it were by a consequence, and rather, because it may be lawfully given, than because it is principally sought to be given. As for the Idolatry, which is objected, we are to understand, that the word is compounded of *Latria*, and *Idolum*; and is as much to say, as the giving of *Latria*, or of Gods honour unto an Idol.

But

But
Hon
nia
ges
E
form
lity
Imag
Cruc
in p
the f
temp
or P
him,
relati
as he
woul
Session
[
'any
'be in
'be. P
'trust
'in th
'who
'their
'that
'to the
Ec. T
can be
say this

But our Images are no Idols, nor the Honour we give unto them is that of *Latria*; how then can it be said that Images are set up to be used to Idolatry?

Besides, for further eviſtion of a Reformer, that should charge me with Idolatry, for reverencing a Picture, or Image, I would before his face break a Crucifix, or tear a *Picture* of any Saint in pieces, and throw the pieces into the fire, and this not out of any contempt, or scorn of what the Crucifix, or Picture represents, but to satisfie him, that I gave them onely an inferiour relative kind of honour, and used them as helps to my memory. And then would shew him the Council of *Trent*. *Session 25.* in these words.

['Images are not to be venerated for
'any vertue, or Divinity is believed to
'be in them, or for any thing that is to
'be Petitioned of them, or for any
'trust, or confidence, that is to be put
'in them, as the Gentiles did of old,
'who reposed their hope and trust in
'their Idols, but because the honour
'that is exhibited to them, is referred
'to the Prototypes represented by them,
'&c. Thus far the Council. And who
can be so ignorant, or malicious, as to
say this is Idolatry?

¶ Thus much have I thought good to add in this place, for the instruction of the ignorant and unlearned people, who use to stumble at the doctrine of the worship of Images, because indeed they understand it not. And what is said for the worship of them, may also serve for the lawfulness of making them, since the one supposeth the proof of the other.

And thus much have I thought good to add in this place, for the instruction of the ignorant and unlearned people, who use to stumble at the doctrine of the worship of Images, because indeed they understand it not. And what is said for the worship of them, may also serve for the lawfulness of making them, since the one supposeth the proof of the other.

And thus much have I thought good to add in this place, for the instruction of the ignorant and unlearned people, who use to stumble at the doctrine of the worship of Images, because indeed they understand it not. And what is said for the worship of them, may also serve for the lawfulness of making them, since the one supposeth the proof of the other.

Toar
an
In

C
ing i
pora
Jaco
on t
For
outv
whi
like
ther
Pain
thor
yet
and
Yea
Pict
mar
him
A
spal
mar

L.

That no man hath seen God in any form,
and that therefore his Picture, or
Image cannot be made.

CONTRARY to the express words of
their own Bible, Gen. 3. 8. where
God appeared unto Adam, walk-
ing in the Garden of Paradise, in a cor-
poral form. And Gen. 28. 12. 13. to
Jacob, standing above the ladder, where-
on the Angels ascended, and descended.
For we must know, that it is onely the
outward shape and form of the thing,
which is expressed, either in this, or the
like image, and not the inward substance
thereof, which is not possible for any
Painter, or Carver to expresse; which
though it expresse not all that is therein,
yet that which it expresseth is a truth:
and thus may God be expressed to us.
Yea, why may not God be expressed by
Picture, or Image in the same form and
manner, wherein he hath manifested
himself to mortal eys:

Exod. 33. 11. God appeared, and
spake unto Moses face to face, as one
man speaketh to another. To the Pro-
phet

phet *Isa. 6. 1. 5. Sitting upon a Throne. To Daniel. 7. 9. Sitting, wearing garments, and having hair on his head like pure wool.* How then can any wise man doubt, but that, that thing may be lawfully set forth, or expressed in an outward image, which necessarily must be conceived by an inward?

1 Kings (we 3.) 22. 19. I saw the Lord sitting on his Throne, and all the Host of Heaven, standing by him on his right hand, and on his left. But perhaps they will say, that God commands us to hear his word, and the Histories which speak of his apparitions, but not to paint them. I answer, That seeing we learn by our eys, as well as by our ears, there is no reason, why that may not be painted before our eys, which may be preached to our ears. Again, seeing we may finde the aforesaid Visions and Histories in the Bible; why may we not as well see them painted in pictures, as written in a Book of white paper?

LI.

That blessing, or singing with the sign of
the Cross, as not founded on Holy Scrip-
ture.

CONTRARY to the expresse words
of their own Bible, *Revel. 7. 3.*
Where one Angel said to four o-
ther Angels: ['Hurt not the Earth,
'neither the Sea, nor the Trees, till we
'have sealed (we read, signed) the
'Servants of our God in their Fore-
'heads:] Again, *Marc. 10. 16.* ['And he took
'them up in his arms, put his hands up-
'on them, and blessed them. There-
fore signing and blessing is founded in
Holy Scripture.

Luc. 24. 30. And he led them out as far
as to Bethany, and he lift up his hands,
and blessed them. Therefore, *Rec.*

¶ See the Fathers that affirm the
same; *Dionys. Areopagita, cap. 4. 5. 6.*
Eccles. Hier. Tertull. lib. de corona milit.
Origen. in Exod. cap. 5. hom. 6. 5. *S. Cyril.*
cat. 1. S. Basil. lib. de spir. sanct. cap. 33.
S. Chrysost. hom. 55. in Mat. cap. 16.

LII.

That the publick service of the Church ought not to be said, but in a language that all the people may understand.

CONTRARY to the expresse words of their own Bible, *Luc. 1. 8.* [‘ And it came to pass, that while he executed the Priests Office before God, in the Order of his course according to the custom of the Priests Office, his lot was to burn incense in the Temple of the Lord; and the whole multitude of people were praying without at the time of Incense.] Where it is to be noted. 1. That this was then the common custom. 2. All the people were without, and the Priest within; how then did they understand him? Therefore the publick service of the Church may be so said, as all the people understand it not.

Levit. 16. 17. [‘ And there shall be no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, until he come out, and have made an attonement for himself, and for his house.

‘how should, and for all the Congregation of Israel.] Therefore, &c.

I shall not need to produce the authorities of Fathers for this point, when the practice of the whole Christian world, for these many hundred years together hath been directly contrary to our Reformers herein, against which to dispute (as S. Aug. saith) were insolent madness. See the *Rbe. Test. pag. 463.* But against this they will object out of Scripture this their probablest place, *1 Cor. 14. 16.* [‘When thou shalt bless with the spirit, how shall he that supplieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks, but the other is not edified.]

Hereto I answer, that there be two kinds of prayer, or giving of thanks in the Church. The one *Private*, which every man says by himself alone. The other *Publick*, which the Priest saith, in the name and person of the whole Church. As concerning *private* prayer, no Catholick denies, but it is very expedient, that every man pray in his own tongue, to the end he may understand what he says. But for the *publick* prayers of the Church, it is not necessary that the common people understand them, because it is not they who

pray, but the Priest in the name of the whole Church. For as it was enough for the people of the old Law to know and understand, that in such a Sacrifice consisted the worship of God, although they had not so clear an understanding of every thing that was done therein (as hath been said:) even so in the new Law, when the people assist at the Sacrifice of the Mass, acknowledging thereby that God is worshipped, and that it is instituted for the remembrance of Christs death and passion, although they understand not the Latin tongue, yet are they not destitute of the utility and fruit thereof; besides the help of the pious ceremonies therein, which do instruct them in the whole.

And indeed this place by them alledged serveth nothing to the purpose, but rather against them, seeing it proves, that the common service of the Church, was not then in a tongue which every man understood, but in another language, which was not so common unto all. For *S. Paul* saying, ['How shall he that supplieth the room of the unlearned, say Amen, at the giving of thanks, seeing he understandeth not what thou sayest,] shews that such giving of thanks, was not accustomed to be made in the vulgar tongue; and requires or rather supposes, that in the service of the Church,

Church, there should be some other to supply the place of the unlearned, that is, one that should have further understanding of that tongue, in which the service of the Church is said. But had the service been in the vulgar tongue, there needed no man to have supplied the place of the Idiot, that understandeth not. So that, *S. Paul* shews most clearly, that such service was not exercised in a vulgar tongue, but in another which was not common to the whole people (such as the Latin tongue is now in *England*, as also throughout the whole East) and yet was not in the contrary extream, that is to say, wholly strange, or utterly barbarous.

And seeing our Adversaries have this place continually in their mouths, and thereby deceive the simple people, I would have them to know that this Text of *S. Paul*, is greatly perverted by the Reformers themselves. For where as the Greek and Latin Text hath *He who supplies the place of an Idiot, how shall he say Amen?* the Ministers of Geneva, in many of their Bibles, have turned the same most deceitfully and maliciously, thus: *He that is an Idiot, how shall he say Amen?* As if there were no difference betwixt an Idiot, and he who supplies the place of an Idiot.

Moreover, the thanks-giving to which *S. Paul* saith *Amen* should be answered, is not at all practised in many of our Reformed Churches, where neither Idiots, nor those that supply the place of Idiots, do answer *Amen*, as *S. Paul* wil- leth; seeing they have altered *Amen*, into *So be it*, which is plainly repugnant to his meaning, as also to the practice of the whole Church. For they cannot say for their excuse, that *S. Paul* wrote to those, who spake in the Hebrew tongue (for *Amen* is Hebrew) since he wrote to the *Corinthians*, who had their publick service in Greek, and not in Hebrew: A main Argument, that the word *Amen* ought to be retained in all languages, as it hitherto hath ever been amongst all Christians, before the days of our Re- formers; insomuch that the most learned *S. Augustin* writeth, that it is not lawfull to turn *Amen*, into any other vulgar language, without the scandal of the whole Church. *Aug. ep. 118. and 2. de Doct. cap. 20.*

To conclude, I cannot but much mar- vail at the simplicity of the common people, who notwithstanding the great light of their reformed gospel, see not the looseness and vanity of this their Le- ders cavil. For, neither the Masters, or Scholars, are so senseless, I hope, as to say, that their own service consisting partly of the

the Psalms of *David* (the hardest part of all the Bible) and partly of lessons taken cut of the Old and New-Testament, is understood of all the people present thereat; since the greatest Divines that ever were, durst never say so much of themselves. How wrongfully then do they wrangle with us about this matter? But perhaps they will say, that though the simple people understand not the hard places contained in the Psalms and Services yet (to their great comfort) they understand at least some part thereof: The same say we of our Mass, and of our simple people who assist thereat. And so I conclude as I began in the Title of this Eook, *By thine own mouth I judge thee naughty Servant.*

A



C

1. C

2.

3. C

4. C

5. C

6. H

7. I

8. C

9. C

10.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.



A TABLE
OF THE
CONTROVERSIES.

1. OF the Rule of Faith.	page 1.
2. Of the judge of Controversies in matters of Faith.	pag. 5.
3. Of the Scriptures difficulty.	pag. 7.
4. Of Traditions.	pag. 10.
5. Of the private spirit.	pag. 13.
6. If S. Peters Faith hath failed.	pag. 15.
7. If the Church can err,	pag. 17.
8. Of the Churches invisibility.	pag. 19.
9. Of her Universality.	pag. 21.
10. Of her Unity.	pag. 24.
11. Of S. Peters Headship.	pag. 26.
12. Of a secular Princes Headship.	p. 32.
13. Of Antichrist.	pag. 34.
14. Whether none but God, can forgive sins.	pag. 36.
15. Whether we ought to confess to none but to God.	pag. 38.
16. Of Pardons.	pag. 40.
17. Whether the Actions and Passions of the Saints, are profitable to us.	pag. 41.
18. Of works of Supererogation.	pag. 43.
19. Of Free will.	pag. 45.
20. Of keeping the Commandments.	p. 48.
21. Of	

The Table.

21. Of Faith and good works. pag. 53.
22. Whether good works are meritorious. pag. 53.
23. Whether Faith once had, cannot be lost. pag. 55.
24. Of Gods inevitable decree who shall be damned, and who saved. pag. 57.
25. Whether we ought to assure our selves of our salvation. pag. 59.
26. Whether every one hath his Angel-keeper. pag. 61.
27. Whether Angels pray not for us. p. 63.
28. Whether we may not pray to them. pag. 64.
29. Whether they can help us, or not. pag. 66.
30. Of Saints apparitions. pag. 68.
31. Whether they know what passeth on earth. pag. 69.
32. Whether they pray not for us. pag. 71.
33. Whether we may alledge their merits in favour of our selves. pag. 73.
34. Whether we may not pray unto them. pag. 76.
35. Of the Relick of Saints. pag. 78.
36. Of hallowing of Creatures. pag. 80.
37. Of the necessity of Baptism. pag. 82.
38. Of Confirmation. pag. 84.
39. Of the Last Supper. pag. 85.
40. Of receiving under one kind. pag. 88.
41. Of the sacrifice of the Mass. pag. 90.
42. Of extreme Unction. pag. 93.
43. Of holy Orders. pag. 95.

The Table.

44. Of Religious vows, pag. 97.
45. Of fasting, and abstinence from meats. pag. 99.
46. Of Limbus Patrum. pag. 101.
47. Of Purgatory. pag. 105.
48. Of making Images. pag. 110.
49. Of worshipping Images. pag. 112.
50. Of making of the picture of God. 121.
51. Of blessing with the sign of the Cross. pag. 134.
52. Of service in an unknown tongue. p. 135.
-

FINIS

72-34

72-34

72-34

72-34

72-34

72-34

72-34

72-34

72-34

72-34

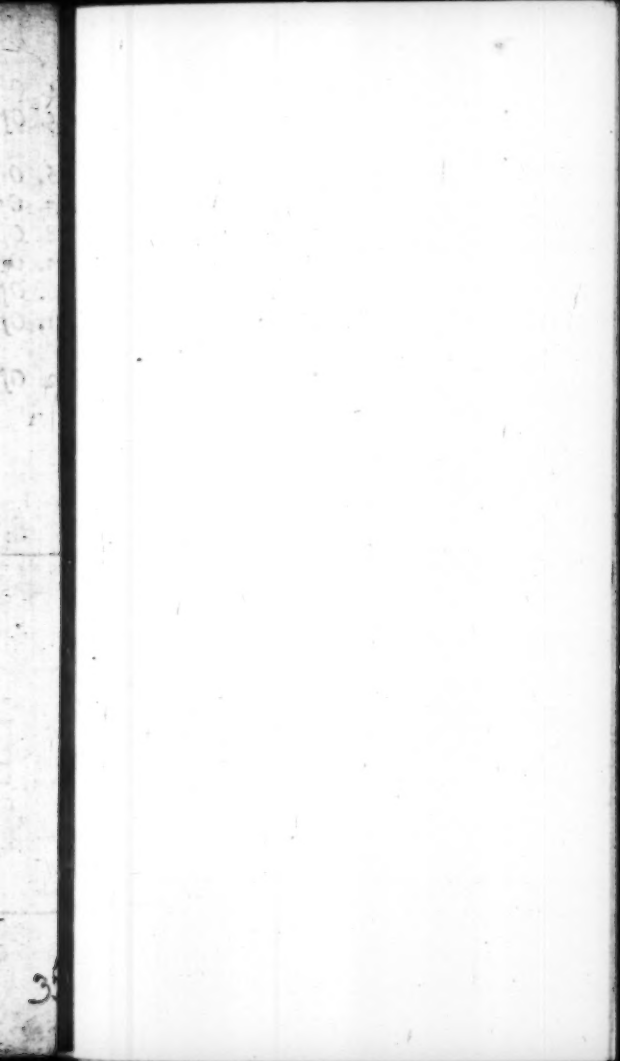
72-34

72-34

72-34



21414



THE
TOUCH-STONE
OF THE
Reformed Gospel.

Wherein

The principal Heads and Tenents of
the Protestant Doctrine (obje-
cted against Catholicks) are
briefly refuted.

*By the expresse Texts of the Prote-
stants own Bible, set forth and ap-
proved by the Church of England.*

With the ancient Fathers judgements
thereon, in confirmation of the
Catholick Doctrine.

The last Edition exactly corrected.

Luke. 16. 22.

Out of thy own mouth will I judge thee

Permissu Superiorum.

AT BORDEAUX.

AT SIMON BOË'S, Printer
St. James's street, near the Marcket.,

M. D. C. XCI.